Herald of Gospel Liberty.

"THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

VOL. LXXV. DAYTON, OHIO, THURSDAY, AUGUST 16, 1883. NO. 33

Herald of Gospel Liberty.

A. W. COAN, EDITOR.

C. W. GAROUTTE, - - - - PUBLISHING AGENT.

PUBLISHED EVERY THURSDAY, AT THE

CHRISTIAN PUBLISHING HOUSE, DAYTON, OHIO.

AT TWO DOLLARS PER ANNUM IN ADVANCE.

(Subscriptions for a shorter time at same rates.)

Rev G W Rippey Sep 3 83

I. All communications intended for publication in the Herald of Gospel Liberty should be written carefully on one side of the paper only, and addressed to the editor, A. W. Coan, Dayton, Ohio.

II. The editor is not responsible for the opinions of correspondents.

III. Rejected manuscripts can not be returned.

IV. Anonymous articles will receive no attention.

V. The editor indorses no advertisements.

VI. All letters on business of the House should be addressed to C. W. Garoutte, Dayton, Ohio, to whose order all money orders and drafts should be made payable.

Entered at the Post-Office at Dayton, Ohio, as second-class mail matter.

CONTENTS.

PAGE.

CONTRIBUTED ARTICLES:

A Short Sermon. By Munson..... 513
Earth Unsatisfactory. By W. O. C..... 513
Christian Character, or Opinion—Which? By G. D. Black... 514
The Survival of the Fittest. By W. H Orr 515
Without Ceasing. By W. O. C..... 515
Clippings from Herald of August 2, 1883. By C. Mendenhall.. 516
Self Examination. By J. B. Lawwill..... 516
A Letter. By D. W. Moore..... 516
A Strike. By J. W. Weeks..... 517
Observations on S. S. Lesson. By C. Mendenhall..... 518
Bible Doctrine of Resurrection—No. 7. By W. J. Warrener.. 518
Baptism for Salvation Once More. By Lover of Truth..... 519
Visit to New England. By A. H. Morrill..... 519
New York State Christian Association. By J. B. Brush..... 519
President O. J. Wait..... 521
The Resurrection—No. 1. By C. L. Jackson..... 522
The Franklinton School. By D. I. Putnam..... 522
An Aged Brother. By J. Van Camp..... 522
The Summer Sea. Poetry. By Abbie M. G. Gustin..... 523
The Colored Christians of North Carolina. By W. G. Clements..... 523
Fresh Air Fund. By J. E. Brush..... 523
Subscriptions for Le Grand Institute..... 524

EDITORIAL ARTICLES:

Items..... 520
President Long Accepts..... 520
Discussion on the Design of Baptism..... 521

THE FIELD..... 517
MARRIAGES..... 523
OBITUARIES..... 523
CHILDREN'S MISSION-WORK..... 524
PUBLISHER'S DEPARTMENT..... 525
CHURCH NOTICES..... 525
FARM AND HOUSEHOLD..... 527
CURRENT EVENTS..... 528

A SHORT SERMON.

BY MUNSON.

"O Lord, I beseech thee, send now prosperity." Ps. 118: 25.

When we pray for "prosperity," we pray to be advanced in things temporal or spiritual. Temporal prosperity alone can never satisfy the designs and yearnings of the soul of man. That which keeps man moving towards "the new Jerusalem" is religious prosperity.

Religious prosperity is an improved condition of our spiritual nature and growth in the Christian graces. Religious prosperity is success in anything and everything that will strengthen the church and glorify God. The important question to consider is, what must we do to secure the prosperity that we need? Not, what must we do to "hold the fort," or to keep from backsliding? but, what must we do that we may advance?

1. *We must have a good working plan for the church.* The God whom we worship is a God of order. There are method and design in all his works. We can not survey the works of nature without being impressed with this thought. Those who in *part* repudiate the Bible, and gather much of their religious belief from science, have failed to discover any imperfection or lack of order in God's great and wonderful plan.

If that which is spiritual is of more importance than that which is temporal, then it is safe to conclude that God did not commence the great work of saving man without having a well-matured plan. If God, in his infinite wisdom, is governed by a perfect plan of his own originating, it will be folly for us to expect to accomplish great results without an appropriate method of work. Forms do not constitute the heart and substance of religion, nor do they of themselves possess any virtue; nevertheless a good working system, or plan, for a religious society and Sunday-school is essential to success. St. Paul's idea was that everything should be done "decently and in order." When all church members become cross-bearers, then, and not till then, will victory perch upon our banner, and the 'religious prosperity" that we so much need be fully realized. Every church-member has something to do or to endure. The church of Christ is not the home for idlers, nor for men who are disposed to divide the church. If we can not be "hewers of wood or of stone," we can be "drawers of water." Those who can not reap can glean.

2. *Union of effort is essential to prosperity.* A family, to be prosperous and happy, must be united. A united nation will be strong and prosperous. This is true of the church. "In union there is strength." Our great lack to day is a want of union of effort in promoting a revival of religion. A religious society can not prosper without frequent revivals of religion. Some churches, once strong and vigorous, have become weak, and are about ready to die, because they have not been united in Christian work. Let us all take warning, and say to the foul spirit of disunion, "Get thee behind me, Satan; thou art an offense unto me, for thou savorest not the things that be of God, but those that be of men." If a church would realize prosperity, "the unity of the spirit in the bonds of peace" must be preserved. Petty jealousy should not be allowed to creep into the church and divide the people of God. Bigotry and sectarianism will divide a church and kill its members. Denominational pride will destroy Christian humility, and make a church weak and powerless for good. God will bless the efforts of those who are honestly united in Christian work.

3. *Energy and perseverance are essential to religious prosperity.* Experimental and practical religion is not a mere spasm—a sort of religious flirtation; it is not like a political excitement, suddenly raised to a high pitch of feeling and then dying for lack of interest; it does not "wax and wane" like the moon. No, it constantly increases; it is a life work and life growth. The energetic and persevering Christian fills his place in the house of God and the prayer room. If he is absent there is sufficient cause for it. Such church-members secure the confidence and respect of men and women outside of the church. They "wait upon the Lord and renew their strength; they mount up as on eagles' wings; they run, and are not weary; they walk, and are not faint." As in the affairs of the world, so in religion. The man who is energetic and persevering will remove obstructions, surmount difficulties, and achieve success.

4. *Strong faith in God is essential to religious prosperity.* We take the Bible for our "creed." This blessed book tells us that "our faith should not stand in the wisdom of men, but in the power of God." We get a pretty good idea of the prophet's faith when he said, "Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, and will joy in the God of my salvation." This is the kind of faith we need, that we may have religious prosperity. Our "faith must stand in God," even when outward circumstances are forbidding. What if the wind blows and the waves roll high—there is One who can say, "Peace, be still," and the wind and the waves will obey that commanding voice. The hand that takes hold of God and holds on will find him "a helper in every time of need." If we are united to God by a living faith, we shall have prosperity. More than that, the Lord will "increase our faith" if we sincerely desire it, and so make us more useful in the world.

Jesus is saying to many a soul to day, as he did on one occasion to his disciples, 'O ye of little faith, wherefore do ye doubt?" "If the enemy comes in like a flood, the spirit of the Lord will lift up a standard against him," provided our faith fail not. Job said, "Though he slay me, yet will I trust in him." That is the kind of faith that gains the victory. The Lord wants to be trusted. We honor him more in believing for large blessings than for small ones. "Giving does not impoverish him." The great question of religious prosperity is left for the church to settle. No one man can settle this question. Union, energy, perseverance, and faith will settle the question, and bring religious prosperity to the church. Now is the time to "awake out of sleep." Now is the time to labor for salvation. God is as willing to send prosperity in August as in January, or in any other month in the year. Now is the time to speak words of encouragement to each other. God's "set time to favor Zion" is when Zion is ready to be favored. "O Lord, I beseech thee, send now prosperity."

EARTH UNSATISFYING.

As the time draws nearer when I am to leave the shores of earth, I can but feel that this world has been to me, in many respects, a pleasant world to live in; that is, the seasons and changes that have passed over the face of nature have had their beauty, and many, many times have ministered to my inner being and blest me. God has often communed with me by the sea-shore, or by some quiet stream, or in some silent valley, or on the mountain; and the fair sky, bending over some sunny landscape, has been to me an emblem of a fairer and brighter world. Now, as the time approaches when I must bid adieu to these shores never to return, I can but feel and know how great has been the influence of natural scenes upon my heart and life. If I had been taught to bow down to nature and worship it as my God, its influence over me would have been only debasing and corrupting. All nations who worship natural objects in place of the true God become debased and depraved to the lowest degree. But when we believe in Jesus and receive him as the Son of the living God, his spirit then becomes the pervading spirit of the outer world, and we meet him in every scene and at every turn. Nature then becomes a minister to us of good things, and we are lifted up and made better. It is a ladder to help us heavenward. It has holy hours in its quiet seclusions—anthems of praise in the noise of its many waters. It impresses some lesson upon our hearts that we have learned from the lips of Jesus.

Aside from the pain and sorrow which break into this life of earth, the earth itself is a pleasant place. It would be good enough for a final and everlasting home. I think if it were not for the terrible arrows of pain and suffering that wound us here, and the bitter fruits of sin everywhere, we should be content to live here forever. But now we desire a better country. This life does not, in any respect, come up to our ideal Nature, full of wonderful richness and beauty, can not satisfy the longings of the soul. Christ, formed within, can be to us the only hope of glory. That hope looks away from these earthly scenes to where Christ sitteth at the right hand of God—to homes eternal and to the beauty that fadeth not away. W. O. C.

Death and love are the two wings which bear man from earth to heaven.

The consciousness of duty performed gives us music at midnight.

CHRISTIAN CHARACTER OR OPINION—WHICH?

BY G. D. BLACK.

[Part of a paper read before the Antioch Ministerial Institute at Springfield, Ohio, July 24th.]

Protestantism has always, since Luther reluctantly yielded to the importunities of his colleagues to make a creed, lived a glaring falsehood. What brought Protestantism into being? The monstrous assumptions of the papal hierarchy. What is the most primal principle of Protestantism? Right of private judgment in the interpretation of scripture. But show me the so-called orthodox church which recognizes or ever has recognized this principle. Let any member of Protestant orthodoxy take the liberty which it pretends to give, and if his convictions cause him to receive views and to inculcate them, which are different from its established theology, how soon shall he find himself gibbeted by its execrations!

"But there are some vital points; outside of these we give liberty."

Rome says the same thing. You may interpret the Bible as much as you please if you do not endanger the mother church. Protestants say, "We utterly repudiate the assumed infallibility of the papal church, apostolic succession, and ministerial supremacy. But they meet in conventions, and with the arrogance and presumption of a Roman pontiff, decide what a Christian shall believe and what not believe; indeed, they determine, beyond any chance for appeal, the precise number of intellectual propositions which must be embraced in order for one to become a Christian.

Catholics are consistent with themselves. They claim the authority to do what they do. But what shall we say of those who, denying infallibility, apostolic succession, and ministerial superiority, arrogate the power to do what Catholicism does consistently with her theory? When did Jesus vest any man or set of men with authority to determine how one shall expound the Scriptures? Protestants in theory say, Never; but in practice they falsify this answer.

The supreme error of both Catholicism and Protestant orthodoxy is in putting right opinion above right conduct. They have sought to unify Christian people by requiring all to say the same thing—by molding them into the same set of theological opinions. Our love to God and man, and faith in Jesus as our Redeemer, stand for nothing unless we assent to the doctrines of the church. Instead of unity of conviction, they have urged unity of expression. Instead of unity of spirit in the bonds of peace, they have unity such as is seen in a lake locked in ice and in prisons—a unity by the majority allowing a few to be their masters.

I suppose that orthodoxy will not hesitate to sanction the following. Prof. A. A. Hodge, in his review of Dr. McLane's book, which, you remember, caused the Doctor to be excommunicated by the Steubenville Presbytery, among other things says: "Looking back nine years to the large and noble class of 1874 in Allegheny Theological Seminary, this book recalls its author, easily the first scholar and altogether most promising graduate among a group of very unusually high average.....Not one of the others could have disappointed so many hopes, or having disappointed them, would have had strength enough to have struck so severe a blow upon the faith he was nurtured in, nor upon the hearts that loved him, as W. W. McLane."

There is theology—cold, narrow, lifeless, and uncompromising as it is unrhetorical. But mark you what a sweet morsel we have here. He continues: "The book, however much the author comes short of thoroughly comprehending the limits of his own powers or the ultimate promptings of his own spirit, has many excellent qualities. Its style is simple, clear, and elegant. It is throughout consistently devout and spiritual, very sweet in its tender devotion to Christ.....In spite of the grievous heresy of this book we are verily assured Dr. W. W. McLane is a true, sweet, Christian brother. Therefore we are confident that he will not be allowed to go further astray, and, with all our heart, we who abide by the old faith, his and ours, say God bless him richly to the end."

Shades of the apostles, what sort of a jargon is this? Dr. McLane is pronounced by this earnest advocate of Calvinism "a true, sweet, Christian brother;" and his book 'simple, clear, elegant, and throughout consistently devout and spiritual, and very sweet in its tender devotion to Christ;" yet for him there is no place in the Presbyterian body! No place for a sweet, Christian brother, one whom Christ has received, unless he lets *us* think for him! Brother men, there are two words in my vocabulary which fitly express my sentiments toward such a system—*pity* and *disgust*.

Next we inquire, How may this evil which stands as a mighty hindrance to the gospel—yea, as a disgraceful reproach to the religious world—be removed? Let me say with assurance that there is only one way. It never can be removed by ecclesiastical voting. When every one whom Christ has received receives every other one whom he has received, it will disappear as the morning mist fades before the sun's warmth. Christian forces never can be collected on any sectarian principle. Every such an attempt must fail. The strange thing is that any intelligent man ever should expect the unification of Christians on any system of theology. Men will see their folly in attempting to do this when they come to be as anxious to have religion in them a life controlling their thoughts and actuating their conduct, as they are to impose on others their peculiar interpretations of scripture.

Then we say, the proper and only and New Testament way to remove this evil is for Christian character alone to be made the test of fellowship, every one granting to every other one personal judgment in scripture exposition. There is nothing narrow in this. It is not saying to others, We can be united by your coming to us. It is saying, We may be united by your meeting us on a common footing—by your giving us what you claim for yourselves. I have been amused at the preaching of a certain people who make an urgent appeal for union; but it is a union simply by every one else laying down his *own* judgment and coming to us and accepting *our* judgment. You might as well undertake to run the Ohio River up a hill.

Our plea is based upon the principle which all Protestants—excepting, perhaps, the established church—believe in theory, but which the most of them have always denied in practice, that our relationship with Christ is personal and direct, and not through any ecclesiastical organization. "I am the vine, ye are the branches." As the branches are related to the vine, so we are individually related to Christ. We are, therefore, associated in church organizations not because through such organizations we become related to Christ, but because of our social qualities and the law of human helpfulness. If this be true—and Protestants must believe it or else abjure the very foundation principle of Protestantism—the correctness of our plea is unquestionable; for if our relationship is direct with Christ, our authority must be direct from him.

"But," says one, "who is a Christian?" He who takes Christ as his teacher and endeavors to follow him as his master. He who has the spirit of Jesus, who tries to follow him in his ministrations of love and mercy, in his faithfulness to God and his labor of love for the highest good of man, though he may come far short of perfection of belief, is, despite the efforts of orthodoxy, so-called, to brand him as a heretic, a member of Christ's body, is engrafted into the true vine from which he receives life and strength, is translated into the kingdom of light, is adopted into the divine family, is made partaker of the Comforter, is an heir of an eternal inheritance, and all the creeds ever invented by the narrowness of human nature can not keep him out of the everlasting kingdom of God and his Christ. And is it not amazingly strange that, if you describe this sort of a man—one who tries to do as Christ did—to any of the sects, they will say in answer to the question, "Is he a Christian?" "Yes, he is a Christian." And if you ask, 'Do you think Christ has received him?" the answer is, "Yes." But when you ask, "Will you receive him, remembering that he does not believe as you do?" they will shake their heads and go away.

And here I am brought to say what I would rather not have cause to say. Sectism is rife among us whose principle is the one I have just described as the remedy for this great hindrance to the gospel. The Christians profess to stand on the principle of individual judgment in the interpretation of the Bible and Christian character alone the test of fellowship. I say they *profess* to do so; but with a large number it is a mere profession—a profession as empty as Pharisaism. The phrases, "Right of private judgment" and "Christian character the test of fellowship," are used very flippantly by our preachers, but for some time I have been compelled to believe that many of them attach no meaning whatever to them. I am not in error when I say that to be a Christian preacher one must accept and proclaim the established theology among us. And if he follow his convictions and they go contrary to the fixed doctrines of the body, he is very soon made to feel that he would better seek a home elsewhere. Very soon he hears it whispered that he is a rationalist, or a Unitarian, or a Universalist; and he learns that his brethren in the ministry have been privately stabbing him by telling the laity he is not in harmony with "Christian doctrines." I am not beating the air. I know whereof I affirm.

I know a brother, [illegible] none of us are more Christian, who has [illegible] immeasurably injured in his work by the unch[illegible] behavior [illegible] one of those who profess to believe every [illegible] have his own creed. This brother believes the Bible justifies the thought of repentance and salvation after death. With this view he is not contentious, not heretical, but kind and Christian. But the Christian people [illegible] ing a cold shoulder to him.

There is no difference, in kind, [illegible] this spirit and the spirit which put Huss and G[illegible]th. Regarding this single case "I could a tale [illegible] whose lightest words would harrow up your souls."

Charges will not be preferred against this brother because his character is beyond reproach. But the "Christians" are doing what is infinitely more reprehensible. They have received him on his Christian char[illegible]d have pretended to recognize his right to rea[illegible]ible for himself, but now because he does not unde[illegible]tand as others among them do, they are crushing him to the earth. Because he believes in future probation he is classed with infidels. Indeed, it is very common among our people to make no distinction between infidels and those who hold to eternal hope.

Perhaps we forget that with the judgment we judge, we are judged. We should bear in mind that we have not become orthodox yet. But the iron law of this world is, Do to others as others do to you.

I have dwelt at length on this case because it seems to be a serious question among some of our brethren whether we can even *speak* to those who do not go along with orthodoxy in this matter. With Universalists as a sect I have no more sympathy than I have with any other sect; neither do I justify their course; but for us to discuss the question as to whether we should receive such men as Chapin, Dr. Channing, J. F. Clarke, Livermore, Canon Farrar, and Henry Ward Beecher, and let them preach among us, is to display childishness. It is simply inquiring whether we have a right to exist. It is discussing the question, Shall we have a creed? and if so, shall it be written or unwritten? Shall we frankly inform people as to what we intend to have preached among us, or shall we with smooth words invite them among us, and then, as the spider did to the fly, suddenly fall on them?

It is philosophically certain that the Christian connection is repeating history.

Act 1. Scene 1.—Luther and his colleagues divide from papacy because of its monstrous assumptions.

Scene 2.—But after they have restored individual judgment to its legitimate place, they turn and trample upon it with pontifical arrogance.

Act. 2. Scene 1.—The Puritans fly from persecution and come to this country, that they may serve God according to the dictates of their consciences.

Scene 2.—The Quakers follow. They flatly contradict the primary doctrines of all New England theology. They end this destructive work by denouncing the existing church and all ecclesiastical institutions. They go farther: they refuse to pay taxes, take oaths, serve on juries, do military service, and hold slaves. This is too much for our staid Puritan fathers; and from the Puritans the *persecuted*, they become the Puritans the *persecutors*. The Quakers are driven into the wilderness. The days of Nero have returned. Of the Quakers, as of the "Man of Sorrows," it may be said, "They have no place to lay their heads." Many of them, as herald shadows flit across their weary spirits, gladly welcome the pale repose where the wicked cease from troubling and the weary are at rest. An indelible stain of blood is on many hands.

Act 3. Scene 1.—Near the close of the eighteenth century brave men rise up in many places simultaneously and say, We will have individual freedom on Bible thought. We will not be held longer in the iron grasp of creeds. Individual liberty of thought is the most primal fact in the philosophy of their movement.

But these earnest men build better than they know. Only this they are confident of: a good life, and not opinion, should be the test.

Scene 2.—Nearly a century passed. The philosophy of the "Christian" idea being recognized more and more by the religious world, but the "Christians" themselves drifting back to where they started from, and discussing the propriety of fellowshiping those who do not accept their theology, and, darkest of all, even assuming the attitude of persecutors. But hours of sanity and consideration will come to us, as they have come to all in the past, when we shall see the truth and will justify our martyrs. The history of persecution is the history of witless attempts to interfere with nature's business.

Hurriedly I shall notice a few popular objections among us to our position:

1. Are we not admonished to be of one mind and one judgment? Yes. So are we directed to be perfect as God is perfect. But shall we come to the same judgment by being compelled to *say* the same thing? Does coercion induce conviction?

2. Are we not exhorted to contend for the faith? Yes. But I beg of you not to make the word faith cover all the theological ideas of the world. "Thou art the Christ the Son of the living God;" contend earnestly for that. But do not tell me that the Calvinist and Arminian are both defending "the faith" when they are quarreling.

3. Does not this position encourage loose opinions? Understand, the question is not whether right thinking is desirable and important, but whether a man can be a Christian whose opinions are wrong.

4. Does it not endanger God's truth? God will take care of his truth. I am not frightened when I see a meteor dash across the formless deep. Some people believe we should always think in the same channel. If we are convinced we are wrong we must not say so, for fear truth will be injured! The worry of to-day must be to say what will exactly match what we said yesterday. Consistency is the worry of little minds. It is the fuss of small philosophers and bigoted divines. A baptism of honesty would be an inestimable blessing to the world now. God grant it to us, so that we will say what to-day teaches in earnest words, and to-morrow what it dictates in burning words again.

Well, what if we are not understood? Is that very bad? Who, worth hearing, ever has been understood? Was Isaiah understood? Was Jesus understood? Were Luther and Galileo and Joan of Arc and Carlyle and John Brown understood? Let us bring the past into to-day only that it may help the judgment of the many-sided present.

We hear a great deal of small philosophy, on the streets and sometimes from the pulpit, regarding Mr. Beecher. It is said that he is a very unsafe leader because we do not know where he is going to; and that he is bound to run, at his present rate, into radical skepticism. Then sometimes we hear it intimated that he is going crazy. I would to God that all my neighbors in the radius of a thousand miles were affected with the same kind of insanity. I love Mr. Beecher because he listens to the voices of his own soul, and because, in the face of the frenzy of bigotry and the rage of envy, he will utter the thought that is in him. I want him to give me the devout emotions of his soul to-day, though they utterly contradict what he expressed yesterday.

The man who can say, as this one has done—"I have never envied a man in my life. I have never been jealous of a man in my life. There is not, as God knows my soul to day, a man whom I would not serve even to unloose his sandals and wash his feet"—is, in my judgment, a very safe leader and teacher. I say, God bless him richly to the end.

It is time we were sounding to see where we are. It is time that we who propose to fellowship all those who take Christ as their teacher and endeavor to follow him as their master be so pronounced in the view that a good life and not opinion is the proper and Christian bond of union, and so persistent in its practice that those among us who would force on us a moribund orthodoxy, would either be converted or compelled to go to their place, which is among those who believe in ecclesiastical proscription. It is imperatively necessary that we decide whether we mean anything by the phrases "right of private judgment" and "Christian character alone the test." If we do not, let us publish it to the world. Let us be honest. Let us confess we are in error. If there is a fixed canon which must be received, let us publish it so none shall be deceived. Candor demands this of us.

AFTER THOUGHTS.

But it is said that "we make a distinction between a lay member and a teacher." We can tolerate errors in the laity, but he who instructs the people must be sound in the doctrines of the Testament. This is indeed strange logic! We will give the laity liberty to think, but the ministry must promise to preach certain doctrines. But let us inquire, "Is it so nominated in the bond?" Where is the authority for such a demand? Did Jesus ever say there is a distinction to be made between a preacher and a lay member? Does this sound like it—"Call no man master, for One is your Master even Christ, and all ye are brethren?" Are we never to get rid of popish errors?

In conclusion, I will say that the preaching of a great many of our preachers used to bother me. For instance, one would announce that he would preach on "Christian" doctrine. And he would say, We take the Bible as our only creed and Christian as our only name, and we grant to each other the right of individual judgment in scripture exposition, and make Christian character the test of fellowship. That much always met my hearty approval. But he would upset all this by saying, *We* believe in the unity of God in contradistinction to the trinity, immersion in opposition to sprinkling and pouring, etc. I could not see where right of private judgment came in if *we* believe so and so.

But I understand now that it was bad logic and a total misapprehension of the Christian movement which caused such to blunder into the use of the pronoun "we."

Do not tell me that this point is not well taken, for I have a book before me—a well-written book, and perhaps the most popular one among us—which contains a brother's reasons for being a member of the Christian Church. Among these reasons is this one: "The 'Christians' believe in the unity of God and not in the trinity." A chapter is devoted to the discussion of this theme. I heartily assent to the arguments of this book in support of the unity of God as opposed to the trinity, but I do not believe that I have any right to announce what my brethren believe. For I apprehend that a man might believe the doctrine of the trinity and have as good a right among us as he who does not believe it. Why not? If so, why say "we" believe a doctrine contradicting that of the trinity? That pronoun "we" plays the mischief among us.

Henceforth let each one announce his own doctrine, but not that of another, then we shall have done with this jargon.

"THE SURVIVAL OF THE FITTEST."

This is the law of all scientific, social, and religious progress. The old views of heat, light, and electricity are no longer distinct elements in nature. New and most fitting inventions have taken the place of old improvements. The tread of free thought, free speech, and free press has destroyed the old systems of human government. And this law is no less manifest in religious progress. Councils, creeds, catechisms, and conclaves are becoming fossils. Individuality, personal freedom, Christian union, brotherhood, and charity are to take their place. A Christ-like faith, life, activity, and co-operation are "fittest," and will survive the human fossils of religious ecclesiasticisms.

The gospel of Christ is still the power of God; but to be mighty in pulling down the strongholds of sin and error, it must be preached in its purity. Rationalism alone, Romanism, and Protestant sectarianism must give way before the march of Christianity—"the survival of the fittest." Rationalism can not successfully overcome the morality of the Bible, nor account for the history of the church except as a divine fact in the world. It makes no provision for the deepest wants and longings of human nature, and therefore must fail. Romanism is out of sympathy with human progress, and thrives best in ignorance and superstition. Protestant sectarianism has enough error to render it powerless before the oncoming religion of the future. A divided, feeble, quarrelsome Protestantism must yield to the powerful, bold, and defiant church of the future.

This "church of the future," like rationalism, must be the friend of science, education, and republicanism. It must leave out the infidelity of rationalism, the superstition of Romanism, and the petty quarrels of Protestantism, and retain their virtues.

The church of the future must be the uncompromising friend of the Bible. The revised Bible, no doubt, will be a triumphant foe to rationalism. The Bible put into the hands of Romanists will destroy the error and weakness in their system of religion.

The future church will recognize this Book to be supreme authority in the essential matters of faith and practice. When this is done the false teachings of Protestant sectarianism will vanish, and professors will be "Christian," and not "sectarians."

The church of the future will deny the necessity of human creeds as grounds of Christian fellowship or tests of brotherhood.

The future church must not lord it over God's heritage. Free conscience, thought, speech, press, and the right of the people to interpret the word of God, shall constitute the popularity of the surviving religion of the future.

The church of the future must put forth a plea of unity—the want of this crippled Luther, Calvin, and Wesley, in their efforts to rescue the apostolic faith. It must be a church strong in all its links which will make it "fittest," and must therefore survive. The church which studies its Bible most, prays most, loves most, and works for humanity most, will be fittest to survive. The brave Nelson said to his English soldiers, "Let every man do his duty, for a nation's eyes are on us." And so we may say, let every Christian soldier do his duty fearlessly, for the eyes of the whole earth and heaven are looking upon us. Discarding the weakness and retaining the strength of rationalism, Romanism and Protestant sectarianism will lead us to victory.

Such a church—earnest, honest, brave, prayerful, and self-sacrificing—must crown the conquering legions of the cross. Through such a church the blind will receive sight, the lame strength, the deaf hearing, and the poor salvation. Let us fondly hope that the time is not far distant when the kingdoms of the world shall become the subjects of our Lord Jesus Christ.

"Then will the joyful tidings fill the wide creation,
And heirs of redeeming mercy spread the news around;
Jesus, Immanuel, shall rule o'er every nation,
Far as the guilty race of man is found."

W. H. ORR.

Eaton, Ohio.

WITHOUT CEASING.

It was told of a certain brother that his custom for years had been to pray to God three times a day. I could not help but say in my heart, "Is that all?" Are there but three places in the journey of a day where we need the help of God? The apostle says, "Pray without ceasing." Does he mean simply that we are to pray as the Jews did, with their stated hours and forms, or does he speak of a better and diviner way? To pray statedly three times in a day would be a means of untold blessing to any heart. Retiring to some secluded place and shutting out the great world from our thoughts, we should open some window of heaven and blessings would come down. But in a world like this we need the help of God very often, and we can not always retire to the temple, nor to our bower of prayer. Still, it is always possible for us to draw near to God and to seek his favor. Enoch walked with God, and so may we walk. God is like a friend talking and communing with us, as Jesus communed with the brethren on their way to Emmaus.

I can not explain the mystery of prayer—how it can be possible for God's ear to be so near to every waiting heart. I have often stumbled at this thought, but I regarded it as a temptation of Satan, and cast it aside. It is and must be, perhaps forever, a mystery; but that it is possible every child of God may know by an experience that is precious beyond price. Prayer is the earnest desire of the heart toward God, and breaking through all clogs and all barriers, it may go up to heaven without ceasing. The desire may not always find form or express itself in words, still who is there that can not very often utter a few words, or as Peter did in his distress cry out, "Lord, save me;" or, as I have sometimes heard expressed in two words, "Do, Lord!" If we truly felt our need and our danger, we should pray without ceasing.

W. O. C.

Where Sabbaths are neglected all religion sensibly goes to decay.

CLIPPINGS FROM HERALD OF AUGUST 2, 1883.

BY C. MENDENHALL.

MORNING PETITION.

Meek, pure, and holy,
Help me to live:
Constant my heart
Unto thee let me give.

Watchful and prayerful,
Help me each day;
Fleetly the hours
And the years glide away.

Patient each duty
Teach me to do;
Constant, for sinning,
Thy pardon to sue.

Bathe in the fount of
God's love full and free,
Dwell we at last
With thee eternally.

—*Abbie M. G. Gustin.*

CHRIST.

The open secret of Christ's success as heaven's example of human duty seems to be, that his outward devotion to men springs from his inward devotion to God. Hence the propriety of his own question, 'Ought not Christ to have suffered these things and entered into his glory?" The oughtness of human duty is one of life's considerations that Christians too indifferently study. Too often we draw our inspiration from the obstacles that oppose, rather than from our devotion to God. With the outward view of appearances strong and the inward one of God weak, the Christian experience is little else than defeat; hence it is, "Without me ye can do nothing."—*J. W. Weeks.*

MORALITY.

Morality is good in every part, but it is not all that you are after. A foundation for a house is good, but if you stop, and do not build on it, what is it good for? It is good for what it foretells. And I suppose the sprout of a seed is good; but how long, if you stop it in the sprout state, will it be before you can get any peaches off from it? Its value is in that which it prophesies, and which you hope. So every form of self-control, whether it be through the law or the family, through a sympathetic bias, through the example of society, or through any other influence whatsoever; anything that tends to inspire a man, to restrain the flesh, to develop the intelligence, and to quicken the moral sensibilities, is preliminary work; and it ought to be understood as such. But when you make a discrimination, and say, "This side of that line you are children of the devil, and the other side of that line you are children of God," you convey a great error. You do not find it so in the New Testament. It is not in the spirit and genius of the New Testament to make such distinctions as that. As a substitute for later stages, the preliminary growth is not good for anything; but as a pre-requisite condition, it is good for a great deal.—*Henry Ward Beecher.*

TWO PARABLES.

1. There was a certain householder whose table was bountifully laden with food; and there came to this householder a hungry man, who said, "I am starving; what shall I do?" Then the householder said to the hungry man, "There is food on my table; go and eat." Question—Did this householder *command* the hungry man to eat? Did he not rather make it a *privilege?*

2. There was a certain leper, who, having been healed of his leprosy, was told to go and show himself to the priest, and make an offering to him. Question—Was the object of this man in going to the priest to get healed? or was it because he was healed?

These parables are respectfully addressed to those who argue that baptism is a commandment, and essential to the remission of sin, and who cite us to Peter for proof.—*B. F. Summerbell.*

DISSOLVING DOCTRINES.

What would be the present condition of morals if the pulpits were stubbornly preaching the exact doctrines of three hundred years ago? Empty churches, an unrespected ministry, and a literature of atheism and vice would be the inevitable result.

The death of old ideas is caused by the infusion of new ones. "It is not the winds nor the frosts that make the most complete havoc in the forests, but the absence of new buds." In the history of Christianity the new has always removed the old; so we may be assured that our forest is not dead, but standing in the light of a new spring time.

Our age has come with a twofold good—a better Christian feeling, and a discovery that Christianity is chiefly a life. It used to be that dogma was everything. In our day if men do not believe all the dogmas, they are informed that Christianity is not a belief, but a life. There are great changes coming. God's method is that of unfolding. He has made a plant that requires one hundred years to reach its first blossom. And it is more than probable that the history of man upon earth is to be one of the most impressive instances of a flowering long delayed, of a weakness advancing to power, of the mortal moving steadily toward the immortal.—*W. H. Orr.*

OUR NEED.

The fact is, we need money, and we need it now, to aid our institutions of learning and missionary work. We have some poor congregations, but the church as a whole is not poor. Look at the great farms that dot the country, the costly houses and splendid furniture, the ships on the sea, the well-filled stores and warehouses, the factories of various kinds, owned in part or in whole by the Christian Church, and the bank stock drawing its annual interest, and then say, if you dare do it, that the Christian Church is poor! Poor! no; the church is not poor financially! A Pentecostal baptism would make the church feel rich. She would then give freely and largely in support of the cause of the Master. No man ever suffered for food or raiment because he did too much for the church.—*H. M. Eaton.*

OUR EXISTENCE.

Where the sect spirit is there can be no Christian liberty or gospel charity, and where the sect is the sect spirit will ever be found. If the Christians have any reason for an existence, let it be asserted and understood; and if they can give no good reason for existing, let them disband and go over to the sects.—*A. W. Coan.*

SELF-EXAMINATION.

BY J. B. LAWWILL.

Human nature, in all its various phenomena, has occupied the attention of the most learned moral philosophers, both of ancient and modern times; and after all their research and study it still remains a sealed book. The mysterious combination of mind and matter, the motive of action, must always remain a problem never to be solved till we bow before the throne of Him "in whom we live and move and have our being." The most accurate knowledge of human nature at which we are permitted to arrive is probably derived from a thorough investigation of our own hearts; for "as in water face answereth to face, so the heart of man to man." Thus by a strict examination of ourselves we can judge more justly of other men's characters. This of itself is very advantageous to us in our intercourse with the world, enabling us to exercise an influence over the minds and actions of men which we could not otherwise attain. The power thus obtained is invaluable both to the philanthropist and to the votary of the world. In the social circle, where the softer feelings of our nature are supposed to prevail, one who has a nice perception of the secret operations of the inner man can by soothing words and gentle smiles illumine the cloud with which sorrow has draped its victim. And this influence can be duly appreciated by the manly heart which has been bowed down by the frequent disappointments in the battle of life, and is taught by it to look upwards to the image of hope, beckoning him to more enduring efforts. The corrupt and designing man, too, derives peculiar advantages from the exercise of this power. He is much more likely to succeed in his dark plots and nefarious schemes by so intimate an acquaintance with the ground which he has to traverse. But as this is the abuse rather than the use of self-examination, and the close inspection of such a career would be revolting to the purer feelings of our nature, it will be best to pass it over without further remarks.

It has been the habit of great and good men throughout all ages to indulge in this practice. The psalmist says, "I will commune with my own heart upon my bed." There is nothing better calculated to elevate us in the scale of being than this habit of self-examination. The contemplative man can scarcely be oblivious to the immense disparity that exists between himself and the most imperfect celestial beings of which any knowledge has been vouchsafed to us. This reflection should arouse to action any mind at all imbued with a desire of improvement, and should have a tendency to strengthen his endeavors to rise above the low standard of human perfection. When we behold the dignity of virtue we feel more inclined to regulate our lives according to the precepts of our Divine Master, and to emulate in our degree the purity of the angels. But how few of us are even willing to deal justly with our souls! Who is willing to take a brilliant action to the caverns of his heart, and there, disrobed of its attractive attire, behold it in its new deformity? The world, with its siren voice, applauds, and its pleasant smile greets us, and we would fain believe that it is "an offering worthy of heaven." But in self-examination the plain story is told. There is no flattering deceit available here. Conscience points to the base, selfish motive that prompted us to action, and the blush of shame involuntarily mantles the cheek of the world's hero. "What in me is dark, illumine; what is low, raise and support," might well be the prayer, arising from such a heart to the throne of the eternal. To the good man, self-examination is a source of most sustaining comfort; for where he has erred, he makes resolutions of amendment, and he knows where to procure the necessary strength to resist evil and do good. Thus knowing the sincerity of his own heart, "he lies down to pleasant dreams" amidst the tumult of this restless world with a conscience void of offense towards God and man.

LETTER

From the Secretary of the General Baptist Assembly of England.

The following letter of Christian greeting has just been received, and fully explains itself. It was anticipated by the New York Western Christian Conference at its late session, and the undersigned was instructed to acknowledge the same on its arrival and publish it in the HERALD.

D. W. MOORE.

North Greece, N. Y., Aug. 6th.

2 Oglander Villas, Oglander Road,
Peckham, Rye, London, S. E.,
July 21, 1883.

Rev. D. W. Moore, North Greece, N. Y., U. S. A.—Dear Sir:

I have been instructed by the General Baptist Assembly to forward "a letter of greeting to the Christian denomination of America."

I am so little acquainted with your arrangements in the way of conferences and the like that I am at a loss for the best means of conveying this greeting to your body in general. I can only think of yourself, the principal channel of previous communication between our respective bodies, and one whom I have myself seen in the flesh, and of whose visit to us some years ago I retain vivid and pleasant recollections. May I ask you, therefore, to express in some way that will reach your body as a whole, our continued interest and regard for them, our joy at the good work which they are accomplishing, and our earnest desire that they may continue to flourish and multiply in all the gifts and graces of the Christian life?

It would give me great satisfaction were I able, for the encouragement of our brethren across the water, to record a large measure of success in our own churches. But this, alas, I am not able to do. It is the day of small things with us. Great changes have passed over us since the day when you visited our assembly. Of those who welcomed you then, few are left. The old generation of ministers is gone; not one of those then in our pulpits is now with us. Bro. Thomas Briggs, of Dover, was the last one taken away. He was struck down suddenly, in the chapel, after evening service and just as he was preparing to administer the Lord's Supper, and in a few minutes he was gone. One venerable man is still left us, though not settled in any pulpit—the philanthropic Henry Solley. He has devoted the greater part of his life to enthusiastic labors for the social and moral elevation of the working classes, and now in his old age has come into more active connection with the assembly; he is a member of our committee, and at present our sole messenger. We are indebted to him for much valuable counsel and assistance, but the great need of our body is a supply of young men, or at least of men yet in the vigor of life, who shall combine religious earnestness with attachment to our fundamental principles.

We can but wait and work in hope; perhaps God will send a revival sooner than we expect. Meantime we are heartily glad to hear of your success; and to you personally, dear brother, as well as to all your connection, we fervently wish God speed.

I remain, dear sir, your brother in Christ,

J. J. MARTEN,
Secretary General Baptist Assembly.

(Will the *Indicator* and *Christian Sun* please copy?—D. W. M.)

A STRIKE.

One of the leading features of interest in our country at the present time is the telegraph operators' strike. Underpay and overwork seems to be the chief and foremost among the causes. The measure is, in this instance, an extreme one, and, as all such movements are in their general character, fraught with considerable peril.

I wonder if a general strike among our people for better preaching, closing up their churches if need be till they secured it, would succeed in the development of a new lot of sermons and new and truer interest in pastoral work?

I wonder what a strike would result in if made all along the line of ministerial operators in our pulpits demanding better pay?

Such an organized movement ought to have been inaugurated twenty years ago and unrelentingly pushed by both. The people should have demanded better service and the preacher better compensation, resulting undoubtedly in well-filled churches and correspondingly well-filled sermons.

But the policy has been, and is seemingly yet, a growing one, the cheapest preaching possible and the least of it at the most nominal cost, resulting in "once a month preaching," the other three Sundays principally devoted to visiting; and the sects, by their energy and good methods, building up strong around out of material that by right belongs to us, of neglect goes to them.

In praying for "a strike," willing to abide the consequences, knowing that as a method of redressing a wrong or correcting one, it is justifiable only when there is no other remedy possible. I always doubt a minister's fitness who becomes the property of speculators in preacher's margins, and I most seriously distrust the good sense or intention of any religious society whose ideal of operations is—"cheapness."

J. W. WEEKS.

THE FIELD.

NEW HAMPSHIRE.

New Castle.—The Strafford Christian Conference will meet in its fifty fifth annual session with the First Tuftonboro Church, Tuftonboro Center, September 13th, at 2 P. M., and continue over the Sabbath. Would be glad to see any of our brethren from other conferences. Come up, brethren, and help us in this work, and may the Lord bless us.—G. D. GARLAND, Sec'y.

PENNSYLVANIA.

Buck Valley.—The Ray's Hill Christian Conference will meet in annual session with the Clearville Church on August 25th, at 1 P. M. The Clearville Church is situated eight miles south of Everett, which is on the H. and B. R. R. Any persons coming from the west via the B. and O. R. R. will change at Cumberland, Maryland, and come via the Bedford and Bridgeport Railroad to Everett; and persons coming by the Pennsylvania Central will change at Huntingdon and come via H. and B. R. R. to Everett and inquire for Dr. S. G. Miller, where they will be met with a team on Saturday, the 25th, at noon. Brethren, come over and help us, as we are laborers together in the vineyard. Let us try and learn what our neighbors are doing; we will then be more able to promote that harmony of action and union of effort which we so sadly lack. I would say, Bros. Coan, Rush, E. W. Humphreys, Jones, and others, come over and see us and let us have a supping season together. —M. M. BOOR, Sec'y.

Moscow.—In the absence of Elder Borthwick, Sunday, August 5th, a few of us, after the service in Madisonville, met at the home of Elder George B. Appleman, to eat with him the Lord's Supper. The form was very simple. 1. The exalted character of Jesus was illustrated by scriptures quoted from memory. 2. Prayer was offered by Bro. Samuel Hornbaker, one of the elders of the church. 3. The bread and wine were served by Bro. John Evans, Sister Appleman giving from him to her husband. 4 Bro. Appleman—though unable to move a limb—was moved to speak, and, in a manner very appropriate and affecting, alluded to his suffering and told us of his faith and hope. With an appropriate hymn this holy service concluded. Bro. Appleman has been a great sufferer. For about four years he has been a victim to the terrible pains that are incident to inflammatory rheumatism. It has been suggested that he might be benefited by the Sulphur Springs in Virginia. Though this will be expensive, if, after medical consultation it is thought expedient, an effort will be made by his brethren and friends to provide the means.—B. F. SUMMERBELL.

OHIO.

Xenia.—To Ministers and Church Clerks—Members of the Ohio Central Christian Conference,—At this date I send by mail proper blank reports to each respective address, with the request that blanks be made out and presented to me at the session of conference. For Sunday-school blanks, C. L. Winget, secretary of Sunday-schools.—V. H. PRUGH, Sec'y, Aug. 8th.

Point Isabel.—I want to call the attention of the churches of the Southern Ohio Conference to the resolution of conference requesting churches to send messengers who will pledge themselves to remain during the entire session of conference. Heretofore delegates have considered themselves under no obligation to come earlier or remain longer than they pleased. Let this year be noted for earlier arrivals and later departures than has been characteristic of delegates and ministers in the past.—J. F. BURNETT.

White Feather.—The next annual session of the Northwestern Ohio Christian Conference will be held with the White Feather Christian Church, Shelby County, commencing on Saturday before the first Tuesday in October, at 2 P. M. The opening address will be delivered by Elder S. A. Bell. Will some brother of White Feather Church please state at what station or stations people will get off the trains to be conveyed to conference?—J. L. B. LEATHERMAN, Sec'y.

Christiansburg.—There will be a basket-meeting held with the Honey Creek Christian Church, two and a half miles south of Christiansburg, on the third Sabbath of August, commencing on Saturday evening previous. Services on Sunday at 10:30 A. M. and 3 P. M. At the close of the afternoon sermon an ordination service will take place in setting apart a deacon to the duties of his office, to which he has been chosen. We cordially invite all the ministering brethren that can come, to meet with us in the spirit of the Master and enjoy the meeting. Come one, come all.—M. R. AYRES, Clerk; D. S. HUSTED, Pastor.

Marysville.—Arrangements have been made for meeting at the train all those who desire to attend the Ohio Central Christian Conference, at Union Church, four miles north of Marysville. Conveyances will be at Marysville on Monday evening to meet the 5 and 6 o'clock trains, and on Tuesday to meet the 11:30 A. M. and 12:45 P. M. trains; also, all those who desire to come to Peoria will be met on Monday and Tuesday with conveyances. All those who desire to come at some other time can receive conveyance by addressing George Keckley, Marysville, Ohio.—JASPER KECKLEY, Clerk.

Urbana.—Arrangements have been made so that those attending the Miami Conference who pay full fare coming on the T. C. and St. L. R. R. (Narrow Gauge) will be returned at half fare. Those coming on the P. C. and St. L. R. R. (Pan Handle) can, on application to me by postal, receive a certificate entitling them to a ticket at four cents a mile for both ways, or about one and one third fare for the round trip. To receive the benefit of reduced fare on the Pan-Handle you must have your certificate before leaving home. To those coming on the Narrow Gauge certificates will be issued at conference.—N. D. MCREYNOLDS, Sec'y.

Dayton.—On Sunday, August 12th, a basket meeting was held at Brown's Station. It was an occasion long to be remembered on account of the many good impressions it produced. The congregation was generally estimated at three thousand. The order was not only good, it was perfect; the attention and respect to the preaching was courteous and devout. The music, by a choir of twenty voices under the training of Professor Locke, added almost everything to the enjoyment of the meeting. This anniversary will not soon be forgotten by those permitted to enjoy it, while the impetus given to pure and undefiled religion will mark a new era in the history of the community. The painstaking of the people in fitting up the grove and stand surpassed anything I have ever seen, and was a plain expression of their deep interest in the meeting. Altogether it was an occasion of rejoicing, and, as Paul teaches, "Let the inhabitants of the rock sing," so do we.—J. W. WEEKS.

INDIANA.

Merriam.—I preached here August 12th. I find generous brethren here who have helped much in the endowment of U. C. College, and who have lately done their part nobly in erecting a $3,800 church here. They are anxious to see the U. C. College biblical chair endowed, and to see "Antioch" and the Publishing House prosper. May all interested step right forward and make some sacrifices for God and the right. I am glad the prospects are now so favorable for Antioch College. God bless Bro. Long, and other workers in all our schools. Let all help the denomination we love in all ways possible.—A. GODLEY.

MICHIGAN.

Marshall.—We are glad to learn that Bro. DeGeer and family have taken up their residence in Belding and that he has entered upon his work as pastor of the Christian Church in that village. That he may be abundantly blessed in his labors both at Belding and Alton, is our prayer..... The committee appointed for that purpose have decided in favor of Romeo as the place for holding the next session of the Michigan Christian Conference. It will convene on Wednesday, November 14th, evening. A Sunday-school institute will meet on the 13th, at evening.....A letter from West Bloomfield, New York, informs us that Elder A. Chapin is in very feeble health. Owing to his advanced age he does not expect to recover. May his sun set in glory.—D. E. MILLARD.

ILLINOIS.

Leaf River.—The Northern Illinois and Wisconsin Christian Conference will meet in annual session with the Christian Church in the city of Beloit, Wisconsin, on Thursday, September 20th, at 2:30 P. M.—J. W. PIPER, Sec'y.

Salem.—The Western Illinois Christian Conference will convene in its forty-fourth annual session with the Salem Christian Church, four miles west of Roseville, Warren County, on Thursday, September 13th, at 2 P. M. Those coming by railroad will stop off at Roseville, on the R. R. I. and St. L. division of the C. B. and Q. R. R., where conveyances will meet all trains on the 12th, 13th, and 14th.—M. H. MITCHELL, Sec'y.

Leaf River.—Children's day was observed by us at North Grove; it was both pleasant and profitable. The floral decorations were tasty and the recitations good. Elder J. S. Hanger delivered the sermon, which was well received..... Elder H. M. Brook, agent for Le Grand Christian Institute, was with us July 8th. Over $70 in new pledges were given, and $12.50 paid on old account to the institute. I would be pleased to see the school in operation. The ground is ours if we will occupy it; if not, other people will do it. On the 8th of August I preached the funeral sermon of Sister Barnes, aged 64. She was born in England, and was a member of the Episcopal Church. She ever lived true to her faith. Before she died she expressed a longing to go. She came to her grave in full age, like as a shock of corn cometh in in his season. Her husband, who is her senior by twenty years, survives her.....We would be greatly pleased to see a good representation of the Christian ministry at the coming session of the Northern Illinois and Wisconsin Christian Conference, which meets in Beloit, Wisconsin, September 20th. Brethren, come and help us. —J. W. PIPER.

IOWA.

Lake City.—July 20th found me once more at the home of Elder Wright. After a pleasant visit with friends, July 21st, in company with Elder Wright, we left his quiet home to meet the Christian Church at Reno, where we were to have a basket-meeting July 22d. We repaired to the grove where good seats had been prepared to seat a large congregation. Soon from all points of the compass they came with baskets well filled. All listened to the truth with interest. Our meeting was good, and we can say that Elder Wright is beloved by all.....July 27th we met with the Christian Church at Franklin Grove for a basket meeting. Everything was ready and in good order. Elder Claiborn and Bro. Maddox came over to help us. Our meeting was good.....August 1st finds us once more at home, and shall preach near my home until September 1st, then if health is spared shall enter the mission field to work. Many of the dear brethren have promised to subscribe for the HERALD. Come to conference with the money and the HERALD will find its way to your homes. —WILLIAM BURCH.

KANSAS.

Ward Post-office.—The thirteenth annual session of the Southeastern Kansas Christian Conference will convene with the Pleasant Valley Church, near Ward Post-office, Wilson County, on Wednesday, October 10th, at 2 P. M. Elder J. Bailey will deliver the annual address. A cordial and general invitation is extended to one and all who may desire to come. We would be glad to have a delegation from the different conferences of the state. Those coming by railroad will notify me of the fact, and I will find them conveyance to the church. The nearest point by rail is Earlton, on the Lawrence and Galveston road.—W. SHARPE, Sec'y.

Ward Post office.—Last Sunday we were glad to sit and listen to our old and much-beloved pastor, J. S. Masters, of Michigan, and also was in company with his brother, J. L. Masters. Bro. J. S. Masters organized our church about eleven years ago, and, if I am not mistaken, was among the first of the Christian brethren to proclaim the gladsome news of salvation to the people of south-eastern Kansas, and by a great sacrifice upon his part and by the help of God, did much good. I am sorry to say the country was so new that the people failed to give him a support, and consequently he was compelled to seek other fields for his support as minister. His loss is deeply felt by this church, but we pray the time will soon come when our ministers will not have to leave us because they can not get a support.—W. SHARPE.

MISSOURI.

Silex.—The Northeastern Missouri Christian Conference will convene at Indian Creek Christian Church on Thursday, September 13th, at 10 A. M. This church is four miles south east of Vandalia, Audrain County. Vandalia is on the C. and A. R. R. and visitors will leave the train and be conveyed to the church. The churches will remember the conference collection.—C. J. THOMAS, Clerk.

OBSERVATIONS ON S. S. LESSON FOR AUGUST 26.

Gideon's Army.—Judges 7: 1-8.

BY C. MENDENHALL, MAPLE RAPIDS, MICH.

The records of the past are written for our instruction; we find in them many lessons to aid us in lives of trust and purity.

The accounts of terrible wars, with bloodshed, firebrands, arrows, and death, mar the pages of all history, whether sacred or profane. These struggles may convey to us great truths if we will dig for them as for hidden treasure.

Men in the days of Gideon were in a crude state and war was the business of life. Foreigners had no rights that were respected; nation hated nation; and the idea of man's brotherhood had not been thought of. The law under which they lived was a very imperfect one, yet fully adapted to the time and to the people when given.

The Jews had a partial knowledge of God, and in this respect were much superior to the nations by which they were surrounded. Lessons were taught them from time to time by those who were authorized so to do, in an objective form—hence the miracles during their wanderings in the wilderness, and later the success of Gideon's comparatively insignificant army. We to-day live in a much happier period. Under the broad light of the gospel civilization has made mighty strides and wars are less cruel and less frequent.

In our lesson we have an account of a great general who flourished about twelve hundred years before the Christian era. He was the son of Joash, a descendant of Abiezer, born at Ophrah in the tribe of Manasseh. Now then let us bear in mind the crude state of society and the very incomplete civilization of humanity, and the imperfect religious system which was of necessity then extant. Man had not grown to a condition to receive anything higher than Judaism. The records of cruel strife and bloody glory are to be looked at in the light of those days of ignorance and animalism. Tested by the strong light and purer conceptions of the nineteenth century, under the benign influence of a religion that is destined to turn swords into the peaceful implements of husbandry, war seems unjustifiable.

In the formation of worlds, and the growth of humanity, time is involved. God has ever worked in progressive stages. That which was allowable and even essential under the reign of the "Judges of Israel" could not be tolerated to-day. "The times of ignorance therefore God overlooked." Acts 17: 30.

The times, the places, and the exigencies of those ancient days must be kept in the forefront, then can we glean with profit the practical truths that underlie the bare historical "letter of the word" so full of strife and strategy.

The Israelites had been for a time in the enjoyment of peace and prosperity. They had fallen into gross errors. Human nature is somewhat similar in all ages and conditions, and in this regard history repeats itself. In the annals of the church the highest type of spirituality is found in hours of darkest trial and most bitter persecution, while prosperity and popularity have ever had a corrupting tendency.

But to return to the Israelites—we find the surrounding nations were encroaching upon their rights; the Midianites having formed an alliance with the Amalekites and Arabians. This formed a strong combination, and they were largely successful in their depredations, destroying much fruit and carrying off a great amount of valuables. The harvest fields were devastated and famine was likely to result.

The devout ones prayed to God for aid. He ever works by means and employs agents, so Gideon was moved to gather a large army about him, which, however, was small in comparison with that of the allied forces arrayed against him which numbered 150,000 people.

But small as Gideon's army was, in the sight of God it was much too cumbersome, lacking much in quality as the sequel shows. He was instructed to test them with a view of getting at a true status.

In accordance with the terms of an old law (see Deut. 20: 8) he issued an order, saying: "Whosoever is fearful and afraid, let him return and depart early from Mount Gilead." Twenty-two thousand took advantage of the proclamation, doubtless very much to their general's surprise, leaving him now only ten thousand men with which to oppose the forces of Midian. Another trial however is to be made. At noon the men were brought to the river bank, "and every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men."

This test is clearly explained in our Quarterly thus: "Every one that lappeth as a dog. That is, every one that dips up the water from the stream in the hollow of his hand, using his hand as a dog uses his tongue, but standing on his feet so that he is able to see any approach of danger, while those who knelt down exposed themselves to danger; that is, they were self indulgent and not sufficiently vigilant for soldiers in the presence of an enemy. The Jewish rabbis held that those who prostrated themselves were worshipers of Baal, for that was their custom in worship. Men often express their true character in very trifling matters, as in the putting on of a hat, their step in walking, their manner of eating at the table, or even in taking a drink of water."

Now but three hundred men remained, truly from a human stand-point a very small number to engage so vast a host, yet as the sequel shows, rightly employed, and aided by a higher power, they prove large enough to be effective.

God would teach the people their dependence upon him, hence, as Josephus says, the army was made small "that they might not pass God over, but ascribe the victory to him, and might not fancy it obtained by their own power, because they were a great army and able themselves to fight their enemies, but might confess that it was owing to his assistance."

Victory was assured, and Gideon being a man of faith (see Heb. 11: 32) advanced upon the Midianites according to instructions, at night. His men carried earthen vessels in which they hid their torches; they had three hundred trumpets which ordinarily represented 30,000 soldiers, and sounding their war-cry, soon threw the Midianites into the wildest confusion imaginable, many of them being slain by their friends in the universal panic which ensued. Men, women, children, and animals trampled upon each other in wild attempts at escape. "The sword of the Lord and of Gideon" filled them with fear, and consternation produced "confusion worse confounded" among them. They had no doubt despised the apparent weakness of the Israelitish army and were carelessly sleeping in a false security. Thus it was a few bold, watchful, determined men conquered a careless foe.

This in brief is the history as found in the sacred annals. The lessons are many and lie close upon the surface of the narrative. The golden text sums it up concisely—"The sword of the Lord and of Gideon." We work with God. In the battle of life he has promised to help us. At times the forces of sin, unfortunate environments and hereditary tendencies for which we are not to blame, seem too much for the good attributes that we may muster, but with aid divine victory is surely ours.

Insignificant agencies in the hands of a high and wise God may become potent in the working out of his will. God uses means. Here we have men, swords, torches, pitchers, trumpets, shouts, and a good general. The sword of Gideon is recognized as well as the sword of the Lord; so now God gives every one the means by which to serve him, and will ever aid him who helps himself.

He gives us certain powers, blesses us with attributes which make us but a little lower than the angels, and directs us to even become "partakers of the divine nature." In the pursuit of knowledge, wealth, and position, means tending to these ends must be employed. In the spiritual struggle we can not develop character or conquer moral foes without means. God supplies all our wants in his word, in the life of his Son, in the aid of the Spirit, and by every manifestation of Fatherly love in nature and in grace.

Let us employ the innate virtues God giveth to every one who cometh into the world, and with Gideon's faith and Gideon's war-cry engage the hosts of iniquity fearlessly, knowing that in God's name we shall win the day.

We are taught that numbers do not constitute strength. Multitudes are cumbersome. A large church is not necessarily a strong one. The measure of strength is found in the few who are bold, heroic, united, full of confidence in the justice of the cause and ever up and doing.

We are instructed not to ignore small instrumentalities. A small stone may turn the course of a stream. Straws may indicate the direction of the wind. Babes may praise the great God above, and one man in God's hand may arouse a multitude who slumber in error. A few talents well invested may increase, and a handful of determined men are mightier by far than sleeping hosts.

BIBLE DOCTRINE OF RESURRECTION—NO. 7.

In determining what is Bible doctrine or teaching on any subject, it is necessary not only to bring forth those passages which may be deemed as clearly setting forth what we fegard as the absolute truth, but also to examine those passages that are supposed to teach the opposite, if there are such.

As it is very certain that the Bible either teaches that the material bodies of men do rise from the dead, or else that they do not, we shall now consider those passages that apparently teach that they do rise again and find out whether some reasonable explanation of them can not be given which will harmonize them with what has been heretofore advanced. The prevailing belief among the Jews at the time of Christ has been already stated in part. They believed that the righteous—or the dead of their own nation—would come out of their graves, and with Messiah as their king, they would have world-wide dominion; while the Gentile dead—their enemies—would never rise, and the living would have terrible punishment visited on them. All this was to be preceded by the coming to life again of one of the great prophets who was to be the forerunner of the Messiah.

This belief seems to have been largely based on the prophetic scriptures, more especially perhaps on the following: "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited them, and made all their memory to perish." Isaiah 26: 14. "Thy dead shall live, together with my dead body shall they arise; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Verse 19. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Malachi 4: 5.

That all this was expected to take place at about the time when Christ was on earth is shown by the conversation between Christ and Peter, recorded in the sixteenth chapter of Matthew. In the fourteenth verse Peter, in answer to the question of Jesus, "Whom do men say that I the Son of man am?" replied: "Some say that thou art John the Baptist; some Elias; others Jeremiah, or one of the prophets." That it was fulfilled is very evident from the teachings of Jesus: "Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed." Matt. 17: 11, 12.

That the great and terrible day of the Lord has arrived, that the day of judgment which all concede is identical with or immediately follows resurrection, is now, is proved by Christ's declaration: "For the Son of man shall come in the glory of his Father with his angels; and he shall reward every man according to his works. Verily, I say unto you, There be some standing here, which shall not taste death, till they see the Son of man coming in his kingdom." Matt. 16: 27, 28 Here he plainly asserted that his second coming, in glory, and as judge, was to be during the life time of some of his hearers.

This was fulfilled on the day of Pentecost when Peter declared that the last days had come: "But this is that which was spoken by the Prophet Joel; and it shall come in the last day, saith God, I will pour out my spirit on all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2: 16–20.

These passages are sufficient to prove that the predictions of the prophets with regard to the resurrection and judgment were fulfilled just before, during, and just after the personal coming of Christ. When Christ used similar language to the prophets regarding the

same truths, as at John 5: 28, 29: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," he was careful to precede this declaration by another (verse 25): "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God," thus indicating that the time of resurrection and judgment was present as well as future.

Now if the predictions of the prophets and Christ in regard to resurrection and judgment have been fulfilled —as Christ and the apostles declared they had been—it is very certain that their declarations in respect to those things could not have referred to a corporeal resurrection or rising again, but they must have had reference to some great spiritual truths; their language must be figurative, and they could not have meant that the holes in the ground where the dead bodies of men were interred should be re-opened, nor that their occupants should ever come to life again.

It may be asked: Then why did they use such language? I answer: They probably did the best that was possible under the circumstances. It is very difficult to use language that will make plain to another something that he knows nothing about. Spiritual truths seem the hardest of all to understand, and they must first be imparted by means of comparative or figurative language, otherwise no conception whatever can be formed of them; and even then there is great danger that the comparative and figurative may be taken as the actual and literal.

To teach a people who believe that in death man has no pre-eminence over a beast, but that as one dieth so dieth the other, that there is another life than this, is rather a difficult task. To make them understand that though the bodies of both man and beast perish—go to the dust from whence they came—that while this is the end of the life of the beast, the living principle, the real person, the spirit of man, goes to God who gave it; that is, it rises into a higher state of being, is something that seems impossible in many cases, for thousands to-day who profess to obtain their ideas on the subject from the Bible d obelieve it. They still persist in a literal construction being put upon the figurative language of prophets, Christ, and apostles, and thus favor—though perhaps unintentionally—the materialistic unbelief of to-day. Afraid of spiritualism, they rush into the chilling em brace of cold and killing materialism. Who would have supposed that the remarkable prophecy of Joel was fulfilled in the events of and immediately preceding the day of Pentecost if Peter had not declared it? When we read of sleeping in the dust, graves opening, dead coming forth, and so on, we must remember that this is the language of common expression. We use it now. We speak of our friends being in the grave, and yet in glory; as lying cold and still in the coffin, and yet triumphing in heaven.

Some have thought that the rising again of the earthly body is certain because we read in Matt 27: 52, 53: "And the graves were opened; and many bodies of the saints which slept arose, and came out of their graves after his resurrection and appeared unto many." But this passage does not prove it.

That language is doubtless used to make very vivid the fact that saints who had died actually appeared in living form to many; that they were real, living beings, and not shadowy, unreal apparitions; not the creations of excited and overwrought imaginations. Compare this language with that of the prophets and Christ heretofore quoted; and this view will seem very reasonable. If on the other hand we take the language as the literal relation of actual occurrence, the event seems awfully grotesque. Only the bodies arose and appeared. It does not say they awoke or came to life. The graves opened, and only the bodies were seen.

It may perhaps be asked: If the views advanced in this series of articles are true, what did Paul mean when he said that Hymenæus and Philetus had erred concerning the truth, saying that the resurrection is past already? Their error may have been that they taught that the resurrection was only rising to walk in newness of life here; in this sense, with believers, it had already past, and that a resurrection at the death of the body was an impossibility.

W. J. WARRENER.

Amesville, Ohio.

Silent deeds are better than unprofitable words.

BAPTISM FOR SALVATION ONCE MORE.

Bro. Darner says in his first article: "I do not see how any one can take Mark's words in connection with Matthew's without coming to the conclusion that baptism is placed in the same relation to salvation that faith is." Of course the brother means salvation from sin.

He says in the HERALD of July 19 h: "We have not yet assumed that pardon could not be obtained without baptism, but we claimed, and do claim, that it is a condition of salvation."

He has virtually said that man can not obtain pardon without baptism, for he has said that baptism stands in the same relation to remission of sins that faith does. This is equivalent to saying that a man can be saved without baptism and that he can not be saved without it.

Will Bro. Darner tell the public how I gave signs of "holy horror?" Is it in my making a square issue with him, and showing that Peter said, *before the outpouring of the Spirit*, that the Gentiles were as acceptable to God as the Jews? Remember that Peter said in the very outset of his discourse to Cornelius, "I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." And in harmony with this thought he further along says (mark you, this was before the giving of the Spirit), "To him gave all the prophets witness, that through his name *whosoever* believeth on him shall receive the remission of sins." Shall we never have done with hearing that the Spirit was given to convince Peter that the Gentiles were acceptable to God? Can we not believe Peter? Will we perpetually contradict him?

Is my "holy horror" exhibited in my showing that the household of Cornelius received remission of sins before baptism? I observe that the brother gives no attention to this argument. Christ said the world can not receive his spirit, the household of Cornelius did receive it prior to baptism; therefore, before baptism they were Christians.

But my brother says this was all done to convince Peter that the Gentiles were to receive the great salvation as well as the Jews. Does it follow, then, that Jesus did not tell the truth, and that the wicked may receive the Spirit? All this seems to have failed to convince my brother that the Gentiles were received of God before baptism.

The brother says that Paul says the Holy Spirit is given to those who obey him. So he does. Then it follows that the household of Cornelius had obeyed him; for the Holy Spirit was given them before they were baptized. He asks as to what would have become of them if they had refused to be baptized, and then quotes Ezekiel 18: 24 to show what would have been their condition. If they had turned away from all their righteousness at this or any other stage of their Christian work, all would have been lost.

I said, "Repentance and faith virtually imply each other; so when faith is demanded, repentance is implied, and *vis-a-vis*." Brother Darner, quote right, and be fair; do not misquote that you may make out your case. Suppose you are right in your wild guess that the thief on the cross, the palsied man, and the woman referred to, had all been baptized—what then? Were they sinners when Christ forgave them? Surely they were. Did he require them to be baptized in order to the remission of sins? God has but one plan.

My brother triumphantly says I did not produce another case where they received the Holy Ghost before baptism. Ananias was sent to Saul to lay his hands on him, that he might receive his sight and be filled with the Holy Ghost. Here is another case in which the spirit was given before baptism. Will he ask for another instance?

LOVER OF TRUTH.

VISIT TO NEW ENGLAND.

After a few days' rest, and visit at Belfast, Maine, I took steamer for Boston on Friday afternoon, and Saturday morning was in Newton, N. H., the pastorate of Rev. N. Day for the past twenty seven years. Here I have an aunt, whom I visited. Sunday morning I preached to the usual congregation, and took a collection of $9 50 for our school. This was a good collection for the church at this time, as they are in the midst of making repairs on their church building. A belfry and spire are in process of building, and the church is to be closed during the present month for repairs inside. These improvements will add much to the attractiveness of their house of worship. There are choice spirits in the Newton Church. It is regretted by all that Bro. Day and his excellent wife have so poor health, as it prevents them from doing much which they would gladly do for the Master.

In the afternoon Bro. Day carried me to Haverhill, Mass., after I had listened to a sermon in the Baptist church, preached by the pastor, who was formerly a preacher among us. At Haverhill a good congregation assembled in the evening, which contributed $18.06 for our school, while the pastor, Rev. L. W. Phillips, hoped to get additional contributions from some who were out of town for their vacation. This church, once declared to be "dead and buried beyond the possibility of a resurrection," is now in a hopeful and prosperous condition, under the wise and faithful leadership of Brother Phillips. They recently added $200 to his salary.

Having returned home Monday, I concluded to visit the Faith Convention at Old Orchard Camp Ground, some twenty miles from Wells. I was there Wednesday, August 1st, and enjoyed the meeting. A large part of the day meetings was occupied in giving reports of the work inaugurated by Dr. Charles Cullis, of Boston, first as a Home for Consumptives, but which has grown into Home for Orphans, Spinal Home, Cancer Home, Faith Cure House, three churches and a mission in Boston, a training school, a college for the freedmen in Virginia, two foreign mission stations in India, etc. The history of all this work from its beginning until the present, as given by Dr. Cullis and his co-workers, was very interesting.

Dr. Cullis said he had never asked any person directly or indirectly for money to help forward this work, but had carried all to God in prayer, and so far the money had come in as it was needed to carry on and enlarge the work. The amount received for all departments of the work for the year ending October, 1882, was over $35,000.

The audience, which numbered nearly 2,000, was deeply moved by the thrilling words and earnest appeals of Miss Sisson, one of the missionaries to India. Nearly all denominations were represented on the ground, and were dwelling together in unity. I saw for a few minutes Rev. F. O. Ward, of Augusta, a member of our Maine Central Conference, who is himself an example of faith healing, a brief mention of which was recently made in the HERALD.

A noticeable feature of the social meetings was the large number of ladies that took part.

One marked case of faith cure was reported, that of a lady who had been deaf for twenty years, being able to hear with the greatest difficulty. During the sermon, soon after the healing meeting, she felt an itching sensation in her ear, and suddenly the preacher's voice sounded like a trumpet to her. Other cases of healing were reported.

But enough. Our own camp-meeting occurs next week, and we hope for a large and profitable gathering.

ALVA H. MORRILL.

Wells, Maine, August 2, 1883.

NEW YORK STATE CHRISTIAN ASSOCIATION.

I omitted to state in a recent article the measure of help rendered by this useful organization to the Albany Christian Church. It so happened when the New York Eastern Christian Conference met, all except two members of the official board were there present. President Bishop called the members together in a special meeting, and it was then and there resolved to loan the trustees of the church at Albany the sum of five hundred dollars on their trustee note, drawn for two years, without interest. This timely aid was very helpful and gladly received.

Thus this association has materially assisted three churches, and helped them to be self-sustaining; viz., the Christian Church of the Evangel at Brooklyn, Grace Church at St. Johnsville, N. Y., and last, but not least, the Christian Church at Albany. I do not forget nor lose sight of the heavy sacrifices—no, that is not the proper word—the generous Christian gifts of the New York Eastern funds to establish and call into being the work at Albany. Without that large draft on the resources of the Eastern Conference, the mission in the hands of Rev. E. C. Abbott and his excellent board of trustees probably never would have succeeded as it has.

J. E. BRUSH.

Herald of Gospel Liberty.

A. W. COAN, . . . Editor
C. W. GAROUTTE, . Publishing Agent

The HERALD OF GOSPEL LIBERTY is published every Thursday, at the Christian Publishing House, Dayton, Ohio, at $2.00 per year, in advance. Subscriptions for a shorter time will be received at the same rates.

Small sums may be sent by letter; sums of $5.00 or more should be registered, or sent in post-office order or draft, payable to C. W. GAROUTTE.

Important matter will always be found in the Publisher's Department, on the sixteenth page.

DAYTON, OHIO, AUGUST 16, 1883.

In Him is life, and the life is the light of men.

All Pastors are authorized agents for the Herald.

Terms: $2.00 *per year, post-paid, cash in advance. All subscriptions discontinued with the expiration of the time paid for.*

☞ *Look at your labels. They will tell you when your time expires. If the label is marked any earlier date than* **Aug, 1883,** *the time is already expired. If it is marked* **Aug., 1883,** *it expires this month. In either case, please* **RENEW AT ONCE.** *Our terms require pay in advance.*

TO THE CHRISTIANS OF NEW ENGLAND.

You will find on sale with Rev. John A. Goss, of Portsmouth, N. H., most of the publications of the Christian Publishing House. Send in your orders and he will fill them. C. W. GAROUTTE, Agent.

—Rev. S. W. P. Richardson, of Dallas, Ohio, expects soon to remove to Nebraska.

—The address of Rev. E. G. Ziegler is Rochester, Michigan, after August 20th.

—We regret to learn that our venerable brother, Rev. Josiah Knight, is in feeble health.

—Rev. C. C. Phillips, of Pleasant Hill, Ohio, is attending the session of the Eel River (Indiana) Conference this week.

—We expect to attend a grove meeting at Greentown, Indiana, with Rev. P. L. Ryker on the first Sunday in September.

—The opening of the fall term of the Christian Biblical Institute will be on Wednesday, September 12th, instead of the 5th.

—The Publishing House is the property of all our people alike, and its claims should be well considered at each session of conference.

—Conferences desiring their minutes in pamphlet form should send to their own Publishing House for good work and reasonable rates.

—Word from Union Christian College is very encouraging. The prospect for a good school next year is brightening every day. The college year begins September 5th.

—Dr. Summerbell supplied the pulpit at Springfield on last Sunday. His sermon was spoken of with much satisfaction by those who heard it. He will fill that pulpit on next Sunday.

—Any of our churches desiring to secure a pastor will do well to address Rev. A. J. Welton, Binghamton, New York, who will give them the name of a worthy man whose services may be obtained.

—Conferences next week: Ohio Central, at Union Church, Union County, August 21st; Iowa Union, at Antioch Church, near Perlee, August 23d; Ray's Hill, at Clearville, Bedford County, Pa., August 25th.

—On last Monday, while at Springfield, we had the pleasure of meeting our old friend and brother, Rev. Daniel Schindler, now of Lancaster, Ohio. Mr. Schindler is a man to whom God gave unusual intellectual and spiritual endowments.

—On last Monday as we passed through the city of Springfield we took a look at the new church that our brethren are building in that city. The work is progressing rapidly. The building will be inclosed and the roof on within the next ten days.

—During last week we enjoyed a very agreeable visit from Rev. J. S. Hanger, of Taylor, Illinois. Bro. Hanger came to Ohio for the purpose of visiting friends and being present at the discussion which his brother, Rev. A. C. Hanger, held with the Rev. W. D. Moore.

—Rev. C. J. Jones is working with great earnestness for the completion of the church at Springfield, and he is meeting much substantial encouragement. The brethren of the church at Springfield have taken hold of this with a liberal hand, and brethren in other localities are doing well to give them a hand of helping.

—Rev. George Abbott, of North Manchester, Indiana, attended the discussion between Revs. Moore and Hanger at Centerville last week. Bro. Abbott is a man well advanced in years, but with energy unimpaired and step as elastic as a boy of sixteen. He is always in earnest and never occupies a doubtful position.

—Conferences having a right to representation in the Board of Trustees of the Christian Biblical Institute should not neglect to make nominations. That institution is not a close corporation, and those trustees that are elected without nomination are not legally elected unless their election was necessary to keep the number of members in the board from falling below fifteen.

—We have knowledge of an old minister, now nearly eighty years old, who has spent his life for the cause, and is now in need of help. There are thousands of our readers, we are sure, who would gladly send ten or twenty dollars to this aged brother if they understood the circumstances. We know the case well, and have known the man for thirty years, and any money that may be sent to Bro. Garoutte at this office will be promptly forwarded to one whose heart will be made glad thereby. Who will respond?

—We have often said that we had no sympathy with that kind of non-sectarianism that fits a man to take position in any sect that will give him room, or that proposes the fostering and building up of all sects. Charity is always kind and patient. It vaunteth not itself. It will not tyrannize over any one, nor will it be indifferent to those who do tyrannize over others. The world needs that kind of non-sectarianism that will form no sect of its own nor will submit itself to one formed by others. Christian charity is something very different from that insipid pandering that often asks to be known by its name.

—The discussion between Revs. Moore and Hanger was a very pleasant occasion. Indeed, we hardly supposed it possible to conduct a discussion of the kind with so much of dignity and Christian spirit as that was carried on. Mr. Errett, editor of the *Christian Standard*, indorsed Mr. Moore as a man well qualified to advocate and defend those doctrines usually taught by ministers of the Disciple Church, and we believe he did so and did it well. We indorsed Mr. Hanger as a man well qualified to maintain and defend the doctrine of the New Testament, as taught by Jesus Christ and his apostles, and we believe he did so and did it well.

—Rev. W. W. McLane, D. D., who was charged with "heresy" for writing a book in opposition to the Calvinistic theories of the atonement, has withdrawn from the Presbyterian Church, and his church at Steubenville, Ohio, has followed his example. Mr. McLane held that the object of Christ's suffering on the cross was to reveal God's love and not to appease his wrath; Christ suffered as the parent suffers for the sin of his child, as a wife for the degradation of her husband. As the raindrop, which glistens on the lily, comes from the illimitable ocean, so the tear-drop on the cheek of Christ was from the ocean of infinite love; for love's sake he bore our sins. These sacrifices were no substitute for holiness. Such was the view of the cross which Dr. McLane declared in his book had given great comfort to his soul, and he published the book in hopes of helping others into more and better light. And for this offense the synod condemned him.

—In almost every congregation there may be found a variety of test and talent, and these are sometimes supplemented by a liberal degree of prejudice and whim. Where those conditions exist, and the spirit of Christian earnestness and brotherly love are at a low ebb—which is uniformly the case where the first conditions prevail abnormally—it will surprise no one to say that every congregation composed of such elements will find trouble in settling a pastor. It is impossible to meet the fancy of all, and as each one's likes and dislikes are much more precious to him than the cause of the Master, he must not yield—not in the least. Would it not be better to put it this way: "The choice of the people is my choice, and if the minister is a good man I will give to him whatever of sympathy and help that is within my power?" That kind of zeal for the cause of Christ which manifests itself in an effort to hinder whatever of good others may be trying to do, is not that which cometh down from above. Some people seem never to manifest any interest in the church until a pastor is to be chosen.

—Temperance men will find little trouble in determining the line of their duty in relation to the constitutional amendments submitted to the voters of Ohio at the ensuing election. Those who vote for the first amendment cast their ballots in favor of a license system. Has not the experience of four hundred years shown that system to be a most impotent failure as a method of restraint upon the traffic as well as a most debauching influence upon public morals? The statement made by rum venders and their apologists that the evils are greater under the present provisions of the constitution of the state than they were under the old license system is against the facts of history. It is against the testimony of all history and all experience in this state and in all states and in all countries. No matter how, when, where, or by whom or to whom intoxicating liquors are sold as a beverage, it is evil and evil only at that continually. The state that is base enough to derive its revenues from the vices of its people, the wreck of their homes, and the ruin of their families, is certainly very low in the scale of moral sensibilities. Every ballot cast against this proposition will be to the honor of the state, every one cast in its favor will be to her shame and humiliation.

PRESIDENT LONG ACCEPTS.

We clip the following from the Raleigh (North Carolina) *News and Observer* of August 1st. It will show something of the esteem in which the new president of Antioch is held by those who know him best: "We noticed the election of Rev. D. A. Long, A. M., president of Graham Normal College, in this state, to the presidency of Antioch College, in the State of Ohio, in yesterday's paper. President Long passed through the city yesterday and gave us to understand that Rev. W. S. Long, A. M., his brother, would take charge of Graham Normal College, and he would start for Antioch about the 31 prox. We have examined a catalogue of Antioch and find that the faculty and endowment are both larger than at any college in this state. The world-renowned Horace Mann was the first president, and since his day Antioch has often been called the 'Harvard of the West.' It is the first college of high grade ever known to admit both sexes with equal privileges and in distinct departments. Since that time over a hundred colleges have followed the example.

"President Long is the fourth son of Jacob and Jane Long, of Alamance County. His brothers are John H. Long, of Odessa, Missouri; Rev. W. S. Long, of Graham Normal College; Colonel J. A. Long, attorney at law, Yanceyville; George W. Long, M. D., Graham; and Benj. F. Long, attorney at law, of Statesville. His only sister is Mrs. J. N. H. Clendein, of Graham. For ten or twelve years past Rev. D. A. Long has been the president of the college at Graham. We find there is great opposition to his going away. But the trustees of Antioch were not looking for a man who was not wanted at home. President W. S. Long is justly regarded as one of the leading educators in the state. There is no reason why the college at Graham should not continue to flourish. So far as we know D. A. Long, of North Carolina, is the first man south of Mason and Dixon's line ever called to occupy the presidential chair of one of the large colleges of the North. Although many of his friends will regret to see him go he acted right in accepting. He is young and about as free from sectarianism as any man we know of in the Christian Church."

And the following from the *Alamance* (N. C.) *Gleaner*: "Rev. D. A. Long, as will be seen in an extract elsewhere from the HERALD OF GOSPEL LIBERTY, has been elected to the presidency of Antioch College, Ohio. Notwithstanding the high honor, the matter of his acceptance wavered in the balance for some time. At last he accepted, but not without the earnest protest of steadfast friends. By other friends he was persuaded to accept. He is our personal friend, and while it rejoices us to see him honored, and so deservedly, still we were opposed to his accepting the position. He will leave for Ohio about the first of September. In his new field our kindest and best wishes, with those of his host of friends, follow him."

DISCUSSION ON THE DESIGN OF BAPTISM.

The following proposition was discussed for three days, commencing August 7th, at Centerville, near this city: "The gospel institution makes baptism an essential condition to the remission of alien sins." Rev. W. D. Moore, of the Disciple Church, affirmed, Rev. A. C. Hanger, of the Christian Church, denied.

The parties to the discussion were each thoroughly familiar with the subject, each of them having been previously engaged in such discussions on at least fifteen other occasions.

Mr. Moore made the first speech. He began by defining the term remission, which he stated to be equivalent to cleansing, purifying—that act by which an alien was made a citizen, and that when once a citizen he was always a citizen. His first argument was founded upon Mark 1: 4: "John did baptize in the wilderness, and preach baptism of repentance for the remission of sins." His second argument was founded upon Matthew 28: 19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

He stated that salvation was always and in all cases dependent upon baptism; not dependent upon baptism alone, but upon that as connected with other conditions. He named the conditions in the following order—first, faith, repentance, confession, prayer, baptism, receiving the Holy Ghost; that he who failed in any one of these conditions failed in all, and was thereby cut off from pardon.

Hanger's first reply.—He did not deny the correctness of Mr. Moore's definition of terms; he objected to the theory of being once in the church always in the church, and showed from Scripture and experience that it was a false one. He quoted the language of Jesus, "The branch which bear no fruit shall be taken away," and the epistle of Paul "that wicked persons" were to be put out of religious societies, and referred to the general practice in all churches as being a duty and necessity. He objected to the quotation from the preaching of John the Baptist on the ground that if his opponent's theory was the true one the gospel kingdom was not yet set up, etc., was not as yet established, and the law of pardon not yet fixed. He then quoted from Matthew 3: 11, showing that John's baptism was not for the remission of sins, but unto repentance, and it could not be for the purpose of procuring repentance for the reason that John required repentance before he administered baptism.

Mr. Hanger's first argument was that God had but one plan for saving men, and that that plan had never been changed, and never would be changed; "that the same Lord is over all, and rich in mercy to all that call upon him"—in all cases repentance and faith were the conditions of pardon; that this one condition was preached to and by the patriarchs and prophets, Jesus and his apostles; this doctrine was illustrated in the story of the prodigal son. He quoted from Alexander Campbell to show that ever he had said "that to conclude none were Christian save those who had been immersed would be to agree that the prophecy of the Savior had failed and that the gates of hell had prevailed against his church, and would place the brightest names of the past three hundred years within the kingdom of Satan." He quoted from four other distinguished ministers of the Disciple Church.

Mr. Moore's second speech.—He began by saying that the preaching of John was preparatory; that he was preparing a people to receive the Messiah; that the preaching of Jesus was also preparatory; that he was preparing his disciples to receive the kingdom of heaven which was to be set up; that John did not preach the gospel; nor did Jesus preach the gospel except in prospect. He quoted that the gospel was to be preached to all nations, beginning at Jerusalem, and claimed that hence the gospel was first preached at the first Pentecost after the ascension of Christ; that prior to that time the law of pardon as established by the gospel institution was not proclaimed, and quoted Acts 2: 38 to show what that law is, "Repent and be baptized every one of you [not as many of you as feel like it] in the name of Jesus Christ for the remission of sins." He said that their repentance could not be otherwise than in order to the remission of sins, and as the baptism was joined with it by the copulative conjunction, it must be for the same purpose; that during the personal mission of Jesus he dispensed pardon to whom he would, but that he was not then crowned king, but from the day of Pentecost the law of pardon was stereotyped and fixed and would never be changed.

He argued that quotations from the four gospels were not authority on the law of pardon, for they were spoken to the disciples and for the disciples; that a testament was of no force until after the testator's death; that the apostles were the executors of the will of Christ, and to them we must look to know what that will is.

His next argument was drawn from John 3: 5: "Except a man be born of water and of the Spirit, he can not see the kingdom of God." He assumed that "born of water" meant baptism; that the copulative conjunction *and* joined together only words of the same kind; and if spirit was literal, water was literal, and that water was employed in the gospel only as baptism. He objected to the quotation made from Mr. Campbell and others, and stated that if the brother (Hanger) would furnish him the documents from which he quoted he would show that in every instance he had misapprehended them and hence misrepresented them, or he would at once give up the discussion.

Mr. Hanger's second reply.—He presented to Mr. Moore the documents containing the quotations he had made, and stated that he was perfectly willing he should examine the quotation he had made, and if they were not exact and verbatim he too would yield the debate. (Mr. Moore failed to show either a misquotation or misrepresentation, except that he read some additional remarks of Mr. Campbell which in no way changed the meaning of the quotation.)

Mr. Hanger answered that Jesus did preach the gospel, and quoted Acts 10: 36, 37: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ [he is Lord of all]: that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached." Also Hebrews 2: 3: "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Matthew 4: 23: "Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom." Matthew 9: 35: "Jesus went about all the cities and villages teaching in their synagogues and preaching the gospel." Mark 11: 5: "The poor have the gospel preached to them." Luke 4: 18; 9: 6.

From these passages he contended that it was clear that Jesus did preach the gospel of salvation, and, in fact, every one knew he did, and that the brother's position was only an ingenius device to support his own theory.

In answer to the argument made on the quotation from Acts 2: 38, he said we will let Peter explain himself; viz., the sermon preached by Peter at Solomon's Porch (Acts 3: 19): "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Now, conversion never means baptism, it only means a changing of the mind and affections towards God—apart from baptism, and so the people have their sins blotted out previous to baptism, or without it.

Acts 10 Where Peter preached for the first time to the Gentiles. In this he says, "To him [referring to Christ] gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter spake these words the Holy Ghost fell on all them that heard the word, and they spake with tongues and magnified God." Then said the apostle, "Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we?"

Now mark distinctly that I do not base the argument upon the fact that they received the miraculous gift of the Holy Ghost, nor that they spoke with tongues, but that they were filled with the Holy Ghost. That there may be no mistake in regard to this circumstance we will hear the second relation of it as given by Peter himself. In the 11th chapter of Acts Peter was called to an account for going among the Gentiles. To this he made answer that the Lord had sent him; and after giving an account of his preaching and the descent of the Holy Spirit, he said: "And as I began to speak the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch, then, as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

Now, it will be seen at once that God granted to the Gentiles the same blessings that had been previously given to the Jews, and that these blessings had been granted prior to baptism. But if there should yet be any remaining doubt we will hear Peter a third time. At the conference of the apostles at Jerusalem, when the question of the rights of Gentiles was being discussed, as recorded in Acts 15: 7–9: "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

It will be seen that Peter bases his entire argument in favor of the admission of the Gentiles upon the fact that God had put no difference between them and the Jews; that he had given them like gift, purifying their hearts by faith. Now, these Gentiles heard, believed; their hearts were purified by faith; they were filled with the Holy Ghost; and does my brother or any one else pretend to say they were not pardoned? If, then, the law of pardon was stereotyped, and Peter preached, and the Gentiles experienced according to the record of this case, we are bound to interpret Acts 2: 38 accordingly, or in harmony with this last transaction. In the first sermon the conditions are not circumstantially stated. In this case they are three times stated, and can not be misunderstood.

It necessarily follows that the first sermon (Acts 2: 38) must be interpreted by the circumstances and explanations contained in the subsequent preaching of Peter. In the revised version Acts 2: 38 reads, "Repent and be baptized unto remission of sins." Matthew 3: 11 reads, "I baptize you with water unto repentance." Now, it could not have been that they were baptized in order that they might repent, for John required that they should repent before they were baptized.

"Jesus said to the man who had been healed of leprosy, Go thy way, and show thyself unto the priests, and offer for thy cleansing those things which Moses commanded." Mark 1. 44. The form of expression is precisely the same in this instance as in Acts 2: 38, and could not have been for the purpose of procuring cleansing, for he was cleansed already, as stated in the preceding verse.

It must be that Cornelius and his household were pardoned before they were baptized, for the record says "they were filled with the Holy Ghost," and Jesus said, "The world [meaning the unregenerate] can not receive the Spirit." They were not only filled with the Holy Ghost, but God gave them like gift as unto the apostles at the beginning, purifying their hearts by faith.

[*Continued next week*]

PRESIDENT O. J. WAIT.

Report of the Trustees of "Antioch" on the Retirement of the Above Brother from the College.

It is known to the readers of the HERALD that in the reopening of "Antioch" in September, 1882, there was a great uncertainty attending the enterprise. On this account it was difficult to secure a suitable person to accept the presidency of the institution. From his quiet home and church in distant New Hampshire President Wait was called, and, although aware of the difficulty of the position and his advanced years, he did not refuse. At a great personal sacrifice to himself and family, he moved to Yellow Springs, and, in keeping with his well-known energy, he at once entered heartily upon the work before him. Through his wide reputation and great influence in the denomination, and the blessing of God, so great success was attained that we now feel that the prosperity of the college is secured.

Now, as our brother is retiring from the presidency of the institution and his laborious work, with such brilliant prospect for the future of the college, we, as trustees and co-laborers with him in the work, take great pleasure in expressing our sincere thanks to Bro. Wait for his self sacrificing and faithful labor that he so willingly bestowed upon the college during the last year. We also pray that his remaining years may be equally successful and far more pleasant, and that the institution where he labored may grow more and more prosperous from year to year.

E. W. HUMPHREYS,
P. W. SINES,
J. KNIGHT,
Committee.

THE RESURRECTION—NO. 1.

The resurrection of the body is a doctrine which we believe to be plainly and unequivocally taught in the word of God. And it is for the defense of this doctrine that we are led to write this series of articles. To us this is one of the comfortable things taught in the Scriptures. But it has been often assailed by positivists, and even by Christians themselves, whose faith was not sufficiently strong to credit the possibility of such a resurrection.

Paul felt called upon to defend it against the attacks of Grecian philosophy and Sadducean prejudice and unbelief. This he did, not by any philosophic demonstration of its verity, nor by alleged analogies in nature, but by referring its accomplishment to divine power, and then calling attention to things in nature scarcely less mysterious.

Nature contains no analogue of the resurrection, as is often asserted. The oft cited metamorphosis of larvæ through the chrysalis state into higher life in aerial realms is no parallel to it; for the larvæ carries within it the embryo of the insect, and all that is requisite is its development. The return of verdure in the spring-time, after the winter of death (?), is no analogy, for the plants and trees were not dead.

For the doctrine of the resurrection we are wholly indebted to revelation. So far as we have been able to learn it has prevailed only in those countries where the Scriptures were accessible. The stoics, it is true, held to a future re-embodiment of the soul; but the doctrine of the resurrection of the earthly body has obtained only among the Jews and Christians and those who were acquainted with Jewish and Christian writings. Of all who have believed at all in a future resurrection the vast majority have held to a literal resurrection, or a resurrection of the earthly body, though that resurrection will be attended with a radical change in the substance of the body, so that it will be spiritual and incorruptible.

It is in vain to attempt any scientific explanation of this, for it is beyond the realms of science, and transcends the profoundest understanding, just as the turning of water into wine by the Lord at Cana is beyond the realms of science, and must be accounted for only by granting the interposition of supernatural power.

It may be asked, Can any one believe a thing which is unscientific? But the resurrection of the body is not unscientific; it is simply beyond the demonstration of science. There are many things in nature, and of al most daily occurrence, which are inexplicable by science. Paul in answering the cavils of the false teachers at Corinth takes up an illustration of this in the growth of the plant at the death of the grain, and this has remained an illustration for eighteen centuries, and bids fair to remain such perpetually.

I do not take it that Paul designed this for an illustration or analogue of the resurrection in any sense; for they are certainly very different things. The grain possesses the germ of the coming plant. It has within it all the parts of the plant, only in an undeveloped condition. The body, on the other hand, possesses no such germ of life. If it did, the resurrection would not be a thing consequent upon, or a part of, the redemption effected by Christ, but would be a natural thing as the growth of a plant from the seed sown. Still, in the growth of a plant there is something mysterious. Indeed life in all its forms is mysterious.

And Paul, knowing of the philosophic difficulties of which the false teachers at Corinth complained, silenced them by showing that the proposed resurrection is not the only "mystery" that confronts boasted philosophy. "Thou fool, that which thou sowest is not quickened except it die." "Thou complainest of the incomprehensibleness of the resurrection, and wilt not believe it because thou canst not understand how the dead can be reanimated. But turn to things of nature, and thou shalt encounter there mysteries as matchless, if possible, as the resurrection. Take for instance the grain of corn. Thou canst not have a new plant without the death of the grain, and the life that comes forth in the springing stalk is inexplicable, and baffles investigation." "And that which thou sowest thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body." "We look for a resurrection of our body; but in this resurrection it will be changed, so that, whereas now it is mortal and corruptible and earthy, then it will be immortal and incorruptible and spiritual. If this shock your understanding, look again at the growth of plants. You do not sow the body [plant] that shall be, but a bare grain; which, were it the work of chance, might bring forth a wheat stalk, or some other; but it is not a work of chance. God has given the seed a body as it hath pleased him, and to every seed a body of its own." This ought to have silenced the cavilers. If we reject all we do not understand, then we should reject the most common processes of nature.

It is no obstacle to my belief in the resurrection of the body (and that is the only thing that dies) that I can not understand it If it were an hundred-fold more mysterious, I could believe it, being convinced as I am of God's supreme power. First I must believe there is a God. This supposes omnipotent power. Next I must believe that what I am reading is a revelation from God. These admitted, and it is a most glaring solecism to doubt the possibility of a resurrection. The inquiry, then, to my mind must be, "What is the Bible doctrine of the resurrection?"

Two theories have been held—the first that the body which dies will be raised; the second, that the body is not raised, but that at death the soul is clothed with a spiritual body. This is commonly known as spiritual resurrection.

Let us examine the Scriptures and see, if possible, what are its teachings on this subject. And it would seem that if there is a subject in the Bible which we would expect to find discussed without equivocation, it would be this; for it was the great theme of apostolic teaching. We think it is plain and plainly taught in the Bible that the body, or part put in the grave, will be resuscitated. Very few passages can be even strained to teach anything else, and these we hope to explain before these articles are finished. At present we shall cite scriptures which teach most unequivocally the resurrection of the body. The Old Testament is not devoid of teaching upon this sublime question; and its teachings are not "highly figurative," and need not be "liberalized to support it."

Job 19: 25, 26 decidedly favors this view of the resurrection: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." This surely can be made to refer to nothing else than the resurrection. It is sometimes claimed by the opposers of this doctrine that Job here refers to his subsequent recovery from affliction. But "Job uniformly despairs of restoration and vindication in this life," as is evident throughout the book (see Job 17: 15, 16).

Again: The language here used is not descriptive of an extremity of disease. It is no less than a picture of death; the putridity of the tomb is unmistakable—"skin worms destroy this body." It is destruction of the body, and that by worms. Here, despite the general darkness, Job caught a ray of resurrection light. Well did he say as his eyes beheld and his lips were ready to express the vision, "Oh, that my words were now written! oh, that they were printed in a book! that they were graven with an iron pen and lead in the rock forever."

Isaiah breaks forth in the following strain: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." 26: 19. Language more plain and unambiguous could not have been used to describe the resurrection of the body.

In Daniel 12: 2 we read: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This language can never be fulfilled until they that sleep in

THE DUST OF THE EARTH SHALL AWAKE.

It is the resurrection of the body, nothing less, that is here taught. This is the only place where everlasting life is spoken of in the Old Testament. And it was the hope of the resurrection that stimulated the Jews in the Maccabean wars. (Heb. 11: 35) It may, however, be objected that the expression, "many of them," proves that reference is not had to a general resurrection, as such a resurrection would include all. I do not think it does mean the resurrection of the dead in general, but "the first resurrection" in which those who have part are "blessed and holy." Tregelles has given a translation and exegesis which bears out this conclusion—"Many from among the sleepers shall awake, these shall be unto everlasting life; but those (the rest of the sleepers who do not awake at this time) shall be unto shame."

This will suffice for the Old Testament doctrine of the resurrection. We are free to admit that in the Old Testament the doctrine is not largely discussed, being reserved for us who live in the light of the gospel day to know assuredly that God will raise the dead. Still, even in the dim Old Testament times men of God saw through the telescope of prophecy the bursting graves, the shaking "dry bones," the reanimated saints, and the "everlasting life." With what transports of delight must the prophet have hailed the time when Christ would "swallow up death in victory!" Isaiah 25: 8.

In our next article we will consider the New Testament argument of the resurrection.

C. L. JACKSON.

THE FRANKLINTON SCHOOL.

This school is no longer an experiment. A fine location, suitable buildings, and three years of school, in which there has been with each successive year an increasing interest and a permanent growth in numbers, have placed Franklinton permanently among the institutions that be. The work done has been excellent, equal to that of any institution of its character and advantages. The proficiency made in the studies in the academic and theological departments has been highly commended. The school and teachers at first were looked upon with suspicion and disfavor by a few, but now have "honor in their own country" and have grown in favor wherever known.

It is a great power for good. This fact should be a sufficient appeal to the churches and men of means everywhere to become its supporters. It should be esteemed a privilege to hold up the arms of an institution which carries not only educational advantages, but the gospel to the poor. While other Christian bodies are doing so much and so nobly in educating the freedmen, certainly we should not shrink from doing our part. We should not, indeed we can not afford to let this branch wither and lose its efficiency for good for the want of proper care and nourishment. It would bring reproach upon us and would be deservedly humiliating. Our boasted "Christian liberty" would mean liberty for others to do, while we look on. Mites only are asked for, and if all help, will be ample to give the school a generous support. Who can refuse to hear the appeal or to extend the helping hand? A Sunday-school mission concert, with the notice previously given that in the collection nickels and dimes would be expected to take the place of the coppersmith's coin, would in many places net $10 or $15. Should you not reach the amount of your pledge, take a collection at some Sunday morning service, or appoint and send out from your Sunday-school dime and nickel solicitors, or distribute the envelopes, which, if you have not already, you can have by addressing J. E Brush, and the deficiency will be readily made up. It can not be that our churches and Sunday-schools will longer permit the financial burden of the last school year to rest upon Bro. Brush. It would be unkind and ungenerous. This is not true of our people, and must not be said of them. If you can not pledge $15, do the best you can, and send your pledge and money to J. E. Brush, 13 Lispenard Street, New York, and it will be very gratefully received and acknowledged.

Beloved, let us with desire obey the injunction, "Bear ye one another's burdens, and so fulfill the law of Christ," and it shall bring to us richer blessing than we gave. Let us do it *now*.

D. I. PUTNAM.

AN AGED BROTHER.

I am now in my 84th year, having spent over fifty years in preaching the gospel of Jesus Christ. I have been unable for some time, on account of age and sickness, to attend meetings of any kind. I have been a reader of the HERALD since its commencement, and it is now, in my infirmity, a source of great comfort and strength to me, for although I can no longer meet with my brethren it is encouraging to read of their struggles and victories in the cause of the dear Redeemer. My subscription has expired. I can not afford to do without the dear old HERALD for the few remaining days left me. Please find inclosed $2, the subscription for one year.

J. VANCAMP.

Bowmanville, Ont.

The Summer Sea.

We sit beside the summer sea—
The smooth, unruffled, silent sea,
The pleasure boats rock placidly
Upon the sleeping tide;
Nor wind nor wave have power to break,
Nor tempests come to rudely shake
Its smiling shores and vales of peace,
For stormy winds from strife surcease.

And basking in its seldom smile,
So rarely sweet, though oft its guile,
Well-nigh forgot its moods of rue,
When, to its fitful nature true,
Its stormy winds His word fulfills,
And strews with wrecks its vales and hills,
That smile and bloom upon its coast,
However wave worn or tempest tossed.

As on its smiling, quiet tide
The proud ships now at anchor ride,
Nor fear the wrathful billows' shock,
The storm-girt coast, nor whirlpool rock,
So oft our bark of life will glide
Serenely o'er the favoring tide,
With breezes soft and air of balm,
Toward isles of bloom and groves of calm.

But fairest skies erewhile may frown,
And brightest suns erewhile go down,
And stars may set and moons may pale,
And hope grow dim and friendship fail,
But One, a pilot true, if our's,
Will fail us not in darkest hours;
The way he guides, 'mid deepest gloom,
To port, at last, in heaven, our home.

ABBIE M. G. GUSTIN.

THE COLORED CHRISTIANS OF NORTH CAROLINA.

As some of the brethren and sisters of the North have given material aid to the colored Christians of North Carolina, I thought it might be of interest to the donors to know that the Lord was blessing their efforts to do good. Having been raised among the colored people, and having watched their progress since the late war, I think I can speak advisedly as regards their improvements, and I do not hesitate to say, when we take into consideration the means at their command, they have made fair improvements. There is much ignorance among them yet, but where they have had an opportunity of going to school they have generally learned very well.

Bro. Young at Franklinton School is doing a great work. No one but Bro. Young knows the sacrifices he is making for the colored Christians, and no one but he will know how to appreciate the blessings he will receive. Those who have given their money to this institution of learning have done a good work.

The colored Christians have considerable numbers in my county (Wake), and I see and know many of them. I preach for them whenever I can in this and other counties. A few Sundays ago I was in the town of Graham, N. C., and preached to the white brethren that day. At night I went out with Bro. D. A. Long to the colored church, and preached for him to the colored brethren. It was the first time I ever preached in a horse stable, for they have to worship in an old brick stable. I thought, if my blessed Savior could condescend to be born in a stable, I ought to be willing to preach his gospel in a stable when it was necessary. Bro. Long is doing a fine work among these brethren, and soon he will have a good house for them to worship in, and then they will not be forced to worship in the horse-stable. They appreciated my visit much, and to show their appreciation voted to put one brick in the Raleigh Christian Church without my asking them for it, Rev. D. A. Long, their pastor, agreeing to pay the money himself.

I acknowledge, with thanks, five dollars sent by Bro. J. E. Brush, of New York, for the Raleigh Christian Church.

W. G. CLEMENTS.

Raleigh, N. C. July 27 1883

FRESH AIR FUND.

This splendid and helpful charity is in the full tide of successful progress. I hope our readers comprehend its scope and aims, for it is one of the best kind of benevolent works, and appeals to the finer feelings of human nature. Briefly stated, it is as follows: Through the medium of the New York *Tribune*, and kindly sustained by other city journals, a fund is steadily rolling up of free-will offerings from all classes of the people. Thus far (August 1st) the contributions foot up about ten thousand dollars. Three dollars is the average cost of sending a city waif to enjoy two weeks' vacation and good, wholesome country food and fresh air. Through previous arrangement, the ministers and leading citizens in different parts of the country receive and assign homes for the little ones—some not over four years old, and even younger; others of all ages, to twelve and fourteen years. The children are put upon their good behavior, and the exceptions are rare of misconduct. It is very interesting reading to see and learn how the children express themselves; and on returning home they usually bring new clothes made up by the good ladies and their daughters, and presents for the mothers and children at home. Good seed and pleasant memories are thus sown in thousands of young hearts.

As a specimen of how some of the children feel and express themselves, I will give our readers two extracts from their replies to questions put to them. The first is a newsboy, and spoke as follows:

"Parson Smith [meaning Rev. M. H. Smith, of Ellenburg, N. Y.] was just too good. He came around and visited us every once in awhile, and brought us presents. He is a splendid man, and if he'd come to New York and run for the legislature, all us boys would vote for him, and work our 'pull' for him. We had a jolly time up there, and the people wanted us to stay all summer, but [with a sigh] we must go back and take care of our little brothers and sisters."

Two sisters, carrying a well-filled valise between them, were asked where they had been. In reply they began to sing an original song of theirs:

"We have been to West Chazy,
And the people were crazy
To have us stay with them a year;
But mother would miss us,
And we want her to kiss us,
So we left them with many a tear."

Wrapped up in the bodies of some of our city waifs are young minds that need only the right kind of culture to make of them noble men and women. This fresh air fund movement is one step in the right direction, and the Sunday-school is the next one.

J. E. BRUSH.

MARRIAGES.

NICODEMUS—INGLE—Married, July 29 1883, by C. W. Heoffer, in Versailles, Ohio, Mr. John Nicodemus and Miss Letta Ingle.

ANNIS—ANDERSON—Married, at the residence of the bride's parents, by C. Mendenhall, August 5, 1883 Mr. Edwin W. Annis and Miss Mary V. Anderson—all of Essex, Michigan.

BARTLETT—DORN—Married, by Rev. A. J Welton, at Binghamton, N. Y., June 13, 1883, Hon. James H. Bartlett and Miss Mary E. Dorn, both of Binghamton.

WARREN—LAYCOCK—Married, by Rev. A. J. Welton, at Binghamton, N. Y., June 21, 1883, Mr. Wallace W. Warren and Miss Lizzie A. Laycock, both of Binghamton.

FENNER—BERRY—Married, near Broadway, Ohio, August 3, 1883, by Elder J. Lyon, Mr. Ira H. Fenner and Miss Emma Berry—all of Union County, Ohio.

McWADE—LYON—Married, near Broadway, Ohio, at the residence of the bride's father, Elder J. Lyon, by Elder C. A. Williams, July 4, 1883, Mr. Isaac W. McWade and Miss Jenny I. Lyon.

OBITUARIES.

BURGESS—Riley Burgess was born October 14, 1821, and died March 27, 1883. He leaves a wife and several children. Sermon by the writer on the last Sunday in July. L. FORDYCE.

MOWEN—Died, near Versailles, Ohio, July 30, 1883, Rachel Mowen, aged 69 years, 10 months, and 12 days. Services held from the Christian Church in Beemsville, Ohio. Sermon by C. W. HEOFFER.

STUCKER—Edward Stucker died at Wilmington, Del., July 29, 1883, of inflammation of the lungs, at the age of 60 years. Funeral services by the writer at the Mount Pleasant Presbyterian Church, August 1st. J. J. SUMMERBELL.

WAGGONER—Died, July 24, 1883, Jacob L. Waggoner, in the 29th year of his age. He was a member of the Bethany Christian Church. His death is a hard stroke to the mother, but still harder to the young wife and little daughter. May the God of the widow sustain this household. T. A. BRANDON.

HUNT—Died, at Riverside, Broome County, N. Y., June 13, 1883, Sister Emily Hunt, wife of Bro. A. Hunt, of the Kirkwood Church, aged 70 years and 9 months. Her funeral was largely attended on the 15th, in the chapel at Riverside. Sermon by the writer, assisted by G. A. Carr and O. I. Hathaway. A. J. WELTON.

LEAR—Erasmus Lear was born near Bridgeton (opposite Milford, N. J.), Pa., September 29, 1824, and died at the same homestead, suddenly, of heart disease, July 27, 1883. The funeral services were by the writer, at his late residence, July 30th. The remains were interred at the Ruth's Lutheran Church. J. J. SUMMERBELL.

ANDERSON—Elizabeth Ann Dorsey was born May 9, 1823; united in marriage with William B. Anderson November 18, 1841; died July 28, 1883, aged 60 years, 2 months, and 19 days. She joined the M. P. Church when but a mere girl, and united with the Christian Church in 1867, of which she was a faithful member until death. On June 21, 1861, she was left a widow, with 8 children—5 boys and 3 girls. Three of these, with father and mother, have passed over the River. She was patient in her suffering—never heard to complain, but bore it with Christian fortitude. Funeral services July 29th, at Charity Chapel Christian Church, conducted by the writer, assisted by Bro. E. M. Rapp. J. F. STRAIT.

CHADBOURN—Died, in Harmony, Maine, May 14, 1883, Effie, only daughter of Bro. Louin and Sister Vesta Chadbourn, aged 12 years and 10 months. She was lovely and pleasant in life, and beautiful in death. She was a child of much promise, and early manifested a love for God's servants. When we visited the home of her parents she would always listen with interest to prayers and singing, and would often mingle her sweet voice in singing the beautiful words that tell of a home above, where, we trust, her happy spirit has gone to mingle with the pure ones who have been gathered as bright jewels of the Savior's crown. May her deeply-afflicted father and mother and two little brothers and other dear friends that survive her all meet little Effie again in that land that knows no parting. Funeral services by Rev. John Clark, assisted by the writer. Text—Luke 8: 52. MRS. S. L. CLARK.

WOODBURY—Died in Thornton, N. H., June 17, 1883, Bro. Nathan Woodbury, aged 72 years. He was a good man—a sincere, faithful Christian—an ornament to the church, of which he had long been a member. He had but few enemies, and many friends. He was a Christian, not of the Sabbath-day and prayer meeting only, but his piety shone out pre-eminently in the family and the community. His death came suddenly, but it found him in readiness for the solemn summons. Is he dead? No; he lives in the realms of the diviner, higher life. So the toiler, the weary, the infirm, go to rest. Sweet rest! Heaven's long rest. The body dies—the spirit lives. "Why should we mourn departed friends?" Wife and husband—father and mother of dear children—have joined each other in the "sweet by and by." Only the living weep; the departed go where there is no sorrow. In the death of such, it is earth that loses, while heaven gains. A vacancy, by the fall of such, is made in society here, but they go to fill a niche in the upper branch of God's great church, a part of which is below and a part in heaven. He had fought the good fight successfully. So let him rest.

A. H. MARTIN.

NIXON—Died, at her late residence, near Fort Ancient, June 8, 1883, Sister Geneva A. Nixon, wife of Lewis Nixon, in the 32d year of her age. She was a native of Montgomery County, where she united with the Reform Church in her twelfth year. She said to me in her last sickness, that although she enjoyed larger measures of Divine grace in her riper years, yet it was a great blessing and protection to her that she united with the church so young. After her marriage to Bro. Nixon, she took her standing with the Bethany Christian Church, of which he was a member. Their union was a happy one, Bro. Nixon being one of our most intelligent citizens. He was for many years a teacher in our public schools, but now one of our most successful stock growers. His wife was of the highest type of womanhood. But death regards not rank. For three years she wrestled with that fell disease, consumption. During my ministry of two years past she has seldom been able to get to church; but I visited her many times in their pleasant home, where I always found a loving husband watching at her bedside, and a smiling Christian to watch. I never entered her room that she did not greet me with that heavenly smile. From the first she was resigned, but at the last triumphant. She made arrangements for her funeral, selecting the text and hymns. The text was Psalm 23: 4—"Yea, though I walk through the valley and shadow of death," etc. The hymns were, "Asleep in Jesus" and "Oh, sing to me of heaven." I give these to show the state of her mind. Her funeral took place on the second Sabbath in June—'Children's Day." Instead of birds and flowers, our house was draped in mourning and our hearts filled with sadness; but we sorrow not as those without hope. She leaves a husband and a son (an only child) to mourn their loss, with a very large circle of friends, for all who knew her loved her, and those who knew her best loved her most. May the Lord sustain the husband under this sad bereavement. Twelve years they walked the Christian path together; but now he must walk alone. May her bright example and triumphant death ever be a beacon-light to his pathway. T. A. BRANDON.

DEARBORN—Died, June 22, 1883, at the residence of Moses Stewart, in Newport, Penobscot County, Maine, Mrs. Betsy Dearborn, aged 86 years. Sister Dearborn was born in Kingston, N. H., in 1797. She moved with the family of Bro. Stewart to Palmyra in 1823, and lived with them until married, which was about fifty years ago. She married Nathan Dearborn, of Corinna, Maine. Her husband was a devoted Christian. He departed this life 31 years ago, since which time she remained a widow. Sister Dearborn experienced religion at the age of 16 years. She had an almost unparalleled memory, being able to repeat the greater part of the Bible, especially the Old Testament. The members of the Maine Eastern Christian Conference will not soon forget her many testimonies delivered at their yearly and quarterly meetings. She often referred to her home in the old Granite State, and the old landmarks along the Christian journey, telling often how the pride and form of to-day were taking the place of the old fashioned religion of her girlhood days, and the difference in the ministers of to-day, with their written sermons and new ideas, with those of the old school. She leaves a son and daughter. Funeral at the residence of Brother Moses Stewart. The following lines were composed by Sister Dearborn when she was 82 years old, and sent to me by her daughter living in Bangor, with an earnest request that they be published with her obituary. C. M. JEWETT.

TRUE FRIENDSHIP.

True Friendship, whither hast thou flown—
To torrid or to frigid zone?
If still thou dwellest on land or sea,
Come back again; oh, come to me!

I knew thee in my childhood's hours,
When with my mates I plucked the flowers;
Thou blest the small, as well as great,
In my dear old Granite State.

I have known thy worth in riper years:
Thy loving hand hath wiped my tears;
Thy voice was gentle as the dove,
And every accent filled with love.

Oh, could I feel thy charm once more
As I felt in days of yore,
When human beings had a heart
Unlike the traitor's treacherous dart!

Hast thou gone to join the gay
Who walk beneath the sunshine lay?
Or dost thou dwell in yonder glen,
Far from the haunts of wicked men?

I can not find thy resting place;
No more shall I behold thy face.
I lay me down, o'erwhelmed with grief,
But hope in heaven to find relief.

Children's Mission.

—o—

CHILDREN'S PLEDGE.

"We herewith give our dime toward the support of Christian missionaries, to work upon the borders."

BIRTHDAY PLEDGE.

"I hereby pledge one dime, or more, as a birthday gift to ward the support of the Children's Missionaries."

THE FOREIGN MISSION PLEDGE.

"I consent to be a local foreign mis ion secretary, and agree, once each year, to canvass my society for contributions to its treasury."

—o—

Will each conference see that a collection is taken for the Mission?

For a few weeks we will close our question drawer owing to our rush of Children's Day letters. Those who have written private letters will please be patient. We shall reach all soon.

OUR LETTER BOX.

Mr. W.—Please find inclosed $9 50, our Children's Day collection at Starkey Seminary Sunday school for the Children's Mission. We trust our mite may prove helpful to the cause of our Lord and Master in the West. We should not and would not live for ourselves alone. God bless you and your fellow laborers in the Mission field, and also may he bless most abundantly the dear, dear children who are so nobly sustaining with their dimes this good work. Much credit is due to the personal exertion of our two noble little collectors—Lena Henderson and Emma Maloney—for the sum we send you.

ELIZABETH BOLLEY, Sup't.

Eddytown, N. Y.

This interesting letter reports a noble work. With the goodly offering comes the spirit of blessing and the kindly hand of co-operation is heartily extended. To help one another in the spirit of sympathy and love is the grand end of life, and here it is freely and beautifully illustrated. Happily we are being lifted out of the idea of "life for self alone." Co-operation in good works was never so general and hearty as now. Through our good works our hearts are knit most closely in our general and blessed brotherhood.

May the school within the school, at dear old Starkey, flourish forever. Special blessings on Lena and Emma.

Mr. W.—Our Children's Day offering is $9 50, which we forward for the benefit of the Southern Mission School. God bless the Mission and all who labor for it. This is the second offering this year of the Second Kittery school.

C. A. BECK.

Kittery, Maine.

A generous hand deserves to be always full, and we have little fear that such hands will be often empty. He who will give will have something to give. God loves to make almoners of us, and he can so direct the streams of his bounty that they will reach benevolent hands. We can not believe the Kittery Bible School poorer for their good works of benevolence and love, and in heavenly things at least they are richer.

If we would be more benevolent we would be le s extravagant, and really the hand of benevolence to-day could be amply supplied for all its needed works from the ever full hand of American extravagance. To honor God's treasury we have but to cheat our selfishness.

Heaven smile graciously on the Kittery school and church.

Mr. W.—You will find inclosed $5.00 the amount of our collection on Children's Day for the Mission.

D. P. BATCHELDER.

North Hampton, N. H.

A goodly offering quietly bestowed, but it can not reach the Lord's treasury without being seen by heaven and earth. We can not conceal our good deeds even though we may not choose to emblazon them in the language of richer eloquence, and if they provoke to other good works why should we wish to conceal them?

May rivers of richest blessings flow through the North Hampton Church for all the year to come. He that would refresh the desert shall be watered himself.

Mr. W.—Inclosed find $12 28, the result of Children's Day at old Bethany Church. The day was unpropitious else we might have done more. Bertha and Edna Hatfield (cousins) and Clifford Meloy were collectors, the respective sums collected being $4 50, $4 40, and 95 cents.

You will remember Bertha's having sent you a collection last winter. Edna is right on her heels you will see, and Clifford has not less zeal than either, but he was sick for a time.

Some of the donors are: Smith and Naomi Hatfield, Bertha and Elsie Hatfield, Ines Lorns, Mrs. C. and W. V. Bone, Chester and Viola Ha field, Clara Kibbey, Frankie and Henry Dunham, Annie Bunnell, Irene Hathaway, Minnie and Stella St John, Allie Corwin, Elmer and Cherrie Smith, Emily Hatfield, Frank Brandon, Mattie K. Dunham, Cora and Ella St John, Ottie Brown, Ollie Beller, Earl and Ada Perrine, Anna S. and Evan Paul Bone, Susie Baldwin, Hesse and Willie F. Perrine, Raymond Kersey, Amanda and Frank A. Bone, Cherrie B. Steddam, Wm. C. and Mrs. Perrine, and Charles E. Boyer.

T. A. BRANDON, Pastor.

Lebanon, Ohio.

We are glad to renew our acquaintance with Bertha, and to know that Edna is so close to her in good works. Of course it was only sickness that kept Clifford so far behind, and on another occasion he may come out ahead. The pastor has faith in him, and so have we all. In fact, the children generally are hard to beat.

Old Bethany deserves a banner indeed, and with such good generalship as they have in their pastor we do not wonder at their success. We thank all the dear friends heartily, and wish them richest blessings.

Mr. W.—Inclosed find $5.80 as the result of Children's Day with us. The following donated:

S Salisbury, Levi and Alice Smith, L and Mrs. S. Burns, Esther Hood, N. O. Brackett, H. Cady, W. Rolling, G. and Mrs. Chug, O. Mower, S. Hinds, W. L. and Allie Yager, Mrs. Burger, E. Fancher, Mr. and Mrs. M. Ely, Mrs. and Hattie Barber, Hattie and Addie Smith, Laura Brown, Katie and Emma Smith, Lillie and Minnie Beck, Libbie and Hattie Stockhouse, Mr. and Mrs. Will Albert, Mrs. H Carpenter, Jennie Housel, Lester and Addie Whitbeck, W. Ford Lillie and Ernest Burns, W. and G. Bell, Walter and Jessie McClew, J. W. Burdett, Sherman Gates, Jennie and Allie Ely, Mrs. C. M. Bartlett, Mrs. L. Crittenden, Addie B. Smith, Cora and Lina Phillips, and G. Barth.

May the great blessings of God attend the Mission-work, and thousands be brought into sweet communion with Christ.

W. VREELAND, Pastor.

Clarendon, N. Y.

What a numerous family has our dear Father! But he, in his love, can care for each, and none are unseen or forgotten by him. He delights also in each work of love, however small, that each may do, and he loves to see the aggregation of these little works in his name and for his glory. One little stroke on the marble does not perfect the statue, but it helps to do it. The ten thousand little strokes together do the work, and so our dimes are little strokes for Jesus and the soul's transformation into his image. God by his spirit transform into his own image each of the dear friends of Clarendon.

Mr. W.—Children's Day was observed on Kingsbury Hill by a sermon to the children from Mark 10: 15 16 and appropriate pieces, songs, and Scripture quotations. The church was nicely decorated. Collection $2.76 Later we held children's services at Steam Mill School-house and gave a sermon from Matt. 18: 1 5 All manifested much interest. Misses E. Bailey, Carrie Briggs, and Flora Briggs collected dimes.

This is our first but we hope not our final offering to the Mission. We wish you continued success in the good work. Total offerings $5.26

ARTHUR BUAT Pastor.

Hancock, N. Y.

We are pleased with this good work and the goodly spirit in which it was done. Good works are the delight of heaven, and should be the highest ambition with men. He that does none or few will find cause for much regret when he reaches the home above. To reach heaven will not be enough. We shall wish to find treasures there that we have accumulated. Good works here are transformed into treasures there. By good works we lay up treasures in heaven.

May blessings abide with the pastor, the collectors, and all the helpful friends.

Mr. W.—Inclosed find $3 00, the proceeds of Children's Day at Central School-house for the Children's Mission. Elder Green conducted the services.

R. A. FREDRICK.

Fithian, Illinois.

Thanks to Brother Green and the good friends who so kindly united hands with him in a good work. A good work is man's best monument, and these, more than stone, will outlive his life of earth. May great good come of this offering of love.

Mr. W—Inclosed find $6 30 the amount raised by the Croy's Creek Church on Children's Day for the Mission. We sincerely hope that many other churches all over the land have done as much or more.

The exercises of the day were good, conducted nearly entirely by the children. Fully one thousand persons were present and the collection was quite liberal considering that the church is building a new house.

JOHN A. FISLEY.

Harmony, Indiana.

The children are ready to do their part, and they can do it well. Having a part in the work they will feel more fully that the work is their own. They are a factor that needs to be recognized and incorporated more fully with the work of the church.

We are glad for the reported prosperity of Croy's Creek. May many lively stones be built into the spiritual tabernacle while the outward frame is receiving form and embellishment.

Mr. W.—We had an unfavorable day for our children's service at Bethel, Piatt County, Illinois, or the one hundred and five dimes we send you would have been enlarged. Our earnest prayers accompany the offering for the success of the Mission.

Names of donors: J. S., A. E., and C. S. Griffin, Johnny, Effie Grace, Bertie, and Lee Akin, O. H., A., J. C., and E. M. Holmes, Ollie, Ollie, and Alice Adams, Wm., Stella, and Bessie Wooding, Bruce Martin, Louie Stotts, Daisy and Auble Deckum Harry Bruer, Burwell Griffin Isaac Myers, W. C. Duffield Wm. Martin, Freddie and Mrs. Horsh, M. and Alice Perry, Randall Kinster Mr. and Mrs. Tayman, Mr. and Mrs. Doyle, T. N. and Ida B. Moffitt, Nettie McCain, Ella Young, A Friend, Florence and Lulu Steel, Wm. Lafayette, B F. Linncome, Wm. Hedrick, Gussie and Mr. Allendorff J. E Foster, Irvin McCleland, Harry Storts, Edith M., Archie L., Otis R., and Pearl F. Goodell, J. O., E. S., Alice, Charles, and Odin Booth, Rachel Doster, G. W. Rippey, Belle, Effie, Lewis, Annie, Minnie, Milton, and Mr. and Mrs. Shreve, Cisra, J. E., and Mary Stotts, Cora, Charley, Emma, Bertie, Quincy, and Ollie James, Charley, Frank, Ida, Edgar, and Georgie Wheeler, S. W. Aikin, Jesse Phleger, Fred Evans, Wm. Holmes, and Isaiah Holloway.

ALICE GRIFFIN,
ALICE BOOTH,
Committee.

G. W. RIPPEY, Pastor.
Atwood, Illinois.

Brother Rippey, with the aid of his two zealous Alices, has marshaled a mighty host on the Lord's side, and then the Mission banner under which to gather them he could have found none better. We would be glad to know and thank each and all of this real multitude, but better than these, the Lord knows and does thank them with his blessing. Such a noble band should prosper. May its day of prosperity end only with time itself.

Mr. W.—We send you thirty-two dimes—interest on the Lord's money in our hands—the result of Children's Day at the Franklin Grove Church, Paige County. Brother Burch and Sister Russell were with us, and Sister Russell and Brother Call united with the church. The Lord bless the children and the Mission-work.

S K. THOMAS.

————, Iowa.

The heart is refreshed by its own blessing on another quite as much as the one blessed. The blessing seems to be too large a portion for one, and so God always divides it. This is true of human blessings, but when God has a blessing for Abraham, and proposes that all the families of the earth shall have a share in it, who stops to complain of the smallness of the fraction that reaches him? This letter contains good news as well as a good offering. We are glad for both.

Mr. W.—Inclosed please find one hundred dimes, our Sunday school collection on Children's Day for the Mission. It is the earnest desire of the children that at least one Sunday-school may be established as the result of their offering.

The following children gave each a dime: Hattie Smith, Lulu Bach, Mary Tilson, Harriet McBride, Mary Child, Ada Lamson, Louisa Chase, Galen Fish, Frank and John Lamson, Mable Tilson, Leila Child, Electa Fish, Nelson Preston, and others. To our contribution may God add his blessing.

A. A. SMITH, Sup't.

West Randolph, Vermont.

May the wish of the dear children have answer, and if God's blessing attends the offering such a blessed result may be expected. And who doubts that God's blessing will attend it? He blesses every seed sown and helps it to bear fruit for man's good. He will bless the seeds of charity no less than those of grain. We can trust the Lord safely, and when we place our offerings in his hands as the Randolph children have, we show that we do trust him. Heaven graciously return blessings to Randolph.

Mr. W.—The First Christian Church of Royalton, New York, sends you for the Children's Mission eighty-four dimes, the proceeds of Children's Day with us. We sincerely pray that some permanent good may be the outcome of the money and labor expended in the fields of the great West already white for the harvest.

THOMAS TAYLOR.

Orangeport, N. Y.

We do hope that the fruits of our labor in the West may prove permanent We shall wish, in years to come, to point to the fruits of our labor. And yet all moral work is permanent in its result. If sin is effaced from the heart and the soul transformed into the Master's image, what better work can we wish? Still our ambition is to extend our branch of Zion. We wish naturally to see Christian churches of strength and influence. The world would be the better for them, and we have a right to hope and labor for their establishment. Royalton has done well in the way of benevolence both in this and other recent offerings. May pastor and people be blessed in return.

J. P. WATSON.

Troy, Ohio August 1. 1883.

Mr. Coan,—Please find inclosed Bible questions and answers in HERALD of June 28th:

1. The first sin committed was eating the forbidden fruit; it was Adam and Eve.
2. Abel was the first man murdered by his brother; it was Cain.
3 God finished his work on the sixth day.

Also answers to Bible questions in the HERALD of July 12 h:

22 Abram was seventy five years old when he left Haraw.
23. Abram's father was two hundred and five years old at his death.
24. Building the Tower of Babel.

QUESTIONS.

1. What were believers first called in Antioch?
2 What offer was made to the apostles by Simon the sorcerer?
3 By whom was Peter imprisoned and how did he escape?
4 How old was Sarah?
5 Where did Abraham plant a grove and call thereon the name of the Lord the everlasting God?
6 Where did Sarah die?

DENNA TREMAIN.

Taborville, Missouri.

SUBSCRIPTIONS FOR LE GRAND INSTITUTE.

We, the undersigned, agree to pay the amount set opposite our names as soon as five thousand dollars are subscribed for Le Grand Institute:

Amount pledged up to July 25th	$1,162 55
Mrs. Walter Brown (paid)	5 00

[Other names and amounts will be added as they are received.—ED.]

Publisher's Department.

C. W. GAROUTTE, Publishing Agent.

TERMS: $2.00 per year, postpaid, cash in advance. All subscriptions discontinued with the expiration of the time paid for.

Our Teachers' Guide and Scholars' Help.

This is a 32-page pamphlet for teachers and scholars in the Sunday-school. It is published quarterly—each number containing all the lessons for the quarter it represents, with elaborate original notes and suggestive questions prepared by the editor, A. W. Coan. It is furnished to Sunday-schools at a uniform price of 3 cents per quarter or 12 cents a year. It is the best thing of its kind on the market. Send all orders to C. W. Garoutte, Dayton, Ohio.

The Little Teacher.

This is a small child's paper, with lesson and lesson story suited to small children. It is published in weekly numbers, at a uniform price of 12 cents per year. It is universally popular among those who know it best.

CLUBBING RATES, TO ONE ADDRESS, AS FOLLOWS:

10 Copies, one year		$ 1.10
20	" " "	2.00
50	" " "	4.75
100	" " "	9.00

Address,
C. W. GAROUTTE, Dayton, Ohio.

Sunday School Herald

Published Weekly.

TERMS IN ADVANCE.

Single subscribers, one year, 25 cents. Clubbing rates, all to one address, as follows:

Copies.	3 mos.	4 mos.	5 mos.	6 mos.	1 year.
5	45	55	65	75	$1 50
10	80	$1 00	$1 20	$1 40	2 75
15	$1 10	1 45	1 75	2 10	4 10
20	1 40	1 90	2 40	2 75	5 40
25	1 75	2 20	2 85	3 40	6 75
30	2 10	2 80	3 50	4 10	8 10
35	2 40	3 20	4 00	4 75	9 45
40	2 75	3 60	4 50	5 40	10 80
45	3 10	4 20	5 20	6 10	12 15
50	3 40	4 50	5 60	6 65	13 25
55	3 65	4 90	6 10	7 30	14 60
60	4 00	5 30	6 60	8 00	15 90
65	4 35	5 80	7 25	8 65	17 25
70	4 65	6 20	7 75	9 30	18 55
75	5 00	6 70	8 35	9 95	19 90
80	5 30	7 10	8 90	10 60	21 20
85	5 65	7 50	9 40	11 25	22 50
90	5 95	7 90	9 90	11 95	23 85
95	6 30	8 40	10 50	12 60	25 00
100	6 70	8 90	11 10	13 25	26 50

Articles for insertion must be addressed to A. W. Coan, and all business letters to C. W. Garoutte Dayton, Ohio.

Church Reports.

Church, Ministerial, and S. S. reports	$2 00	per 100
Ordination Certificates	1 50	" "
Licentiate "	1 50	" "

Baptismal Certificates.

Dr. Holmes' design, per dozen	$ 50
" " per 100	3 00

Gospel Hymnal.

	Retail.	Wholesale, Per Dozen.
No. 1, Cloth Binding	$ 25	$2 00
No. 2, Half Leather	1 00	9 00
No. 3, Full Leather	1 25	12 00
No. 4, " " full gilt	1 50	15 00
No. 4, Flexible Morocco, full gilt	2 50 each	

PART II.

Flexible	30	2 40

Lettering, 15 cents per line.

Look at your Labels.

Renew. RENEW. RENEW.

More subscribers wanted.

Sample copies of the Herald or Sunday-school literature sent on application.

Wherever ministers present the claims of the Herald, from there we get subscribers.

As we have taken the pains to secure an unobjectionable Sunday-school book, shall we not have the patronage of our schools?

Every member of the Christian Church is responsible for the success or failure of our Publishing House.

Send for Sunday-school literature published by the Christians, unsurpassed in quality and cheapness.

Wonderful Offer.

The success of our six weeks offer inspires us to substitute a still *more* liberal one, viz.: I will send the Herald of Gospel Liberty to *new* subscribers until January 1, 1884, for 75 cents.

This plan should give us at least five hundred new subscribers.

Dear Brethren and Sisters in Christ,—With earnest solicitude for the cause of my Master, and believing that his cause can be best promoted through the instrumentality of good and wholesome literature, and as it has and must continue to come from our own people to the end that the distinctive, broad, and biblical views entertained by us may be best made known, therefore I submit the following proposition which, if actively taken hold of, will give us an increased circulation of our church paper, the Herald of Gospel Liberty, of at least 5,000 new subscribers by January 1, 1884 as follows:

Each minister evangelist, or pastor to raise five new subscribers by the time above named, accompanied with the cash, $10 00 Now, as we have on the ministerial roll the names of 1 472 ministers, we conclude that at least 1,000 are occupying such a relation to the work as to enable them to comply with the above. Then with the many good, active lay brethren and sisters who will engage to do the same, the number might still be increased several thousand.

In consideration of the above I propose to place the following pledge in the Herald to which the names of all persons so pledging shall be affixed and results made known at the expiration of the time named; and, further, the one having obtained the greatest number above five to receive a fine family Bible worth $10 00

PLEDGE.

We, whose names are hereunto annexed, agree to raise five new subscribers to the Herald of Gospel Liberty by January 1, 1884, and forward the money ($10 00) therefor to the agent.

P. S. As fast as pledges are redeemed the names will be published.

C. J. Jones,	C. W. Garoutte,
W. H. Orr,	E. A. DeVors,
C. W. Choate,	A. W. Coan,
J. W. Weeks,	A. C. Hanger,
E. A. Coil,	S. T. Morris,
S. D. Bennett,	J. S. Hanger,
I. J. Manville,	C. C. Phillips.

One volume of "Select works of S. Clough" for sale at this office. Price $1.50. As this work is out of print, and few ministers possess one, the lucky one will be the one who sends an order first. Who will have it? The book is second hand, and yet in perfect condition.

We now have, and for sale, the "Discussion on the Trinity" between Rev. E Tyler, pastor of the Christian Church at Westbury, N. Y., and Rev. H. Lyman, Presbyterian, Cortland, N. Y. Price 20 cents single copy.

Our Sunday-school song book, "Way of Life," by W. A. Ogden, is a universal favorite. A musician writes me to day, saying, "The Way of Life is the best book I ever saw." Send on your orders, Sabbath-schools.

Kinkade's Bible Doctrine is selling rapidly, and those who would possess one must send soon, for it was not electrotyped, hence when the edition is gone there will be no more issued. Send at once. Price, $1.

"Sermon and Appropriate Exercises at the Ordination of Jeannie Thompson," with portrait and biographical sketch. Price 15 cents. For sale at the Christian Publishing House.

APPLETON'S

Condensed Cyclopædia,

Four volumes, bound in sheep, worth $7.75 per volume, I am now offering at the low price of

$25.00.

Who will order? This is the only set that can be bought or sold at the price named.

That Wonderful Book.

We are now ready to receive orders for that wonderful book—

Kinkade's Bible Doctrine.

No minister's library should be without it. It is bound in good material, and is in good taste in every particular in its workmanship. I expect the small edition will soon be exhausted, so send on your orders at once.

Price, Single Copy, $1; Per Dozen, $10.

TESTIMONIALS:

I am glad to learn that "Kinkade" is ready, and hope that it will meet with ready sale. Each book is worth tons of the popular scholastic theology which bends the shelves of our ministerial bookcases with its weight Let defenses of the "Horrible decrees," "Five points of Calvinism," "Christ dying for the elect only," "Proofs of two or three persons being all equally the supreme God," and other theological literature which floods our libraries give place to Kinkade's common sense. It is a pity if among ten thousand books defending popular errors, senseless superstition, we can not afford one book which teaches all to look boldly at their errors. Depend upon it we need decision in our pulpits, and those who have nothing particular to preach will not be particular in what pulpit they preach, if it pays, or even what they preach. I commend our people to buy Kinkade and to read it, not merely to learn Bible doctrine that is in the Bible, but to see the fallacy of arguments for unbiblical doctrines. Buy the book, read, lend, and circulate it. N. SUMMERBELL.

I love and admire the brave men that had the moral courage to speak as they were moved by the Holy Ghost. Kinkade completed his work in pain, with death waiting for him, and from the land beyond—the land beyond the river—he is yet speaking down the ages, and will continue to speak, unless we muffle his voice, till the last wave of time shall break on the sands of the eternal land—the home of God. Many of our ministers have never seen the Bible Doctrine as it came full of vital force from the hand of William Kinkade. They have seen a reprint. I gave mine away and want one true to the original. E R. WADE.

No book extant is so justly entitled to wear the title 'Bible Doctrine," as is the little volume published by him. It is not a miscellaneous stringing together of passages of Scripture, made meaningless by the jumble, but it is scripture interpreted by scripture—the teachings of the Bible made luminous by the light of their own truth and glory. Although Kinkade was strong as a lion and swift as an eagle, he was gentle as a dove and tender as a child.

A. W. COAN.

His book, called "Bible Doctrine," written as his own views of God and man, has done more to enlighten and spiritualize the religious world than all the orthodox creeds I have one that I worked a week to get a dollar to purchase. To my certain knowledge it has done a great work in establishing the Christian doctrine.

MISS SALLIE BONNEY.

The discussing and defending Bible truth, as Kinkade has done, is the only thing that has given us an existence as a people. If the book is to be published as it is I want one of the first out, and I can sell them fast.

GEORGE ABBOTT.

We have greatly improved the Second Part Hymnal in its cover. It is yet flexible, but much better material, and still remains at the same price. Send on your orders—30 cents for sample, or $2 40 per dozen.

Cash Receipts.

FOR THE WEEK ENDING AUGUST 11, 1883.

A—E C Abbott 5 00, W O Austin 2 60, E P Akins 2 00, Andrew Allen 2 00, Alden Allen 2 60, George Abbott 2 00.

B—J O Boyes 5 55, J B Benedict 1 40, Mrs R Burgess 1 00, Wm Burch 3 50, Mrs M W Buckley 75c.

C—C E Coil 35c, A H Clark 35c.

D—Mrs A H Davis 2 00, Mary Dooley 75c.

E—Mrs L Edwards 1 80, P D Edwards 24c.

F—M L Fluent 12c, M C Fish 2 00.

G—F W Groff 20c, W Grout 2 00.

H—Miss J L Howell 3 40, R H Holland 1 03, A J Heath 1 00, Hattie Harper 24c; W F Hale 1 30, D F Harrington 2 00, O Husted 2 00, C J Hance 2 88, D M Hollar 30c, Sarah Harris 2 00.

K—Amanda Kindig 1 00.

L—A M Lawrence 2 00, B Long 2 00.

M—A H Morrill 35c, D S Martin 1 00, J P Madden 2 00, Mary C McFadden 2 60, Mrs M McNeal 2 00.

N—Mrs A Noland 2 00, H I Newitt 2 00.

P—Wm Potter 2 00, Mrs L M Potter 5 00, M C Pierce 45c; Rebecca Pearson 1 00, Mrs A L Philbrick 75c, Mrs K Poff 75c, Wm Pittman 1 00.

R—A F Ray 2 00, Eliz Rowe 1 00, J W Rockenbaugh 50c, S Raines 4 25, J W Reynolds 1 80, Mrs Wm Rabb 2 00.

S—C Sinks 2 00, Geo D Shear 1 50, J W Starkey 2 00.

T—Mrs F Thorp 2 00.

V—J Van Camp 2 00, J Van Mater 14 00

W—M V Ware 2 00, Rachel E Wilson 2 00 G W Woodruff 12c, Miss Alice Wedding 1 00, J J Whitfield 2 00, J P Watson 75c.

CHURCH NOTICES.

The Board of Trustees of the Eastern Indiana Christian Conference will meet in annual session at the Hollansburg Christian Church, Darke Co., Ohio, on Tuesday, September 11, 1883, at 10 o'clock a. m., sharp.

The Boyntonville (N. Y.) Christian Church will hold a grove meeting near their chapel commencing Wednesday, September 5, 1883, and continue over the Sabbath.

There will be held on the first Sunday in September next, at Greentown, Ind., a basket and grove-meeting; services to be held on Saturday evening previous in the Christian Church.

ANNUAL CONFERENCES.

The next annual session of the Miami (Ohio) Christian Conference will be held with the church at Covington, Miami County, commencing August 28th, at 10 a. m.

The Ohio Christian Conference will hold its 26th annual session at the Antioch Christian Church Jackson County, Ohio, commencing on Thursday before the first Sunday in September, 1883, at 2 o'clock p. m.

The Southern Virginia Christian Conference will assemble in annual session with the church at Hume's Run, Rockingham County, on Friday, August 31st, at 1 p. m.

The Ohio Central Christian Conference will convene in annual session at Union Church, 4 miles north of Marysville, August 21st.

The 20th annual meeting of the Southern Indiana Christian Conference will begin October 19, 1883, at Calvert's Chapel, Vanderburg County.

The Ohio Mount Vernon Christian Conference will convene at East Middleton Christian Church, Columbiana County, August 31st, at 10 a. m.

The Pennsylvania Ray's Hill Christian Conference will convene at Clearville, Bedford County, August 25, at 2 p m.

The Western Pennsylvania Christian Conference will meet in annual session with the Whimp's Gap Church, Fayette County, September 13th, at 10 a. m

The third annual session of the Northeastern Missouri Christian Conference will meet at the Indian Creek Church, 4 miles south-east of Vandalia, Audrian County, Mo., on Thursday before the full moon in September, 1883, at 10 a. m.

The Erie Christian Conference will hold its 53d annual session with the Christian Church at East Springfield, Erie County, Pa., beginning Friday, Sept. 7, 1883, at 10 a. m.

The Eastern Indiana Christian Conference will meet in its 45th annual session with the Christian Church at Hollansburg Darke County, Ohio, on Tuesday, Sept. 11, 1883, at 2 p. m.

The 53d annual session of the Western Indiana Christian Conference will convene with the Elm Grove Church, Clinton County, Ind., on Tuesday, October 2, 1883, at 2 p. m.

The Southern Kansas Christian Conference will meet in annual session at Maifield Green, Chase County, Kansas, on Wednesday, September 12, 1883, at 10 a. m.

The North Missouri Christian Conference will meet in annual session with the Indian Grove Church, Charlton County, Mo., on September 12, 1883, at 9 a. m.

The Monongahela Christian Conference will meet in the Christian meeting-house in Clarksville, Greene County, Pa., September 1, 1883.

The Ohio Deer Creek Christian Conference will meet in its 76th annual session at Clark's Run Chapel, Pickaway County, Ohio, on Saturday before second Sunday in September, 1883, at 10 a. m.

The Southern Ohio Christian Conference will hold its 61th annual session with the Christian Church at Wesboro, Clinton County, Ohio, commencing on Saturday, Oct. 13, 1883, at 2:30 a. m.

The next annual session of the Southeastern Michigan Christian Conference will meet at Ridgeway, Lenawee County, Mich., at 2 p. m. on Wednesday, Oct. 10, 1883.

The Iowa Central Christian Conference will meet in its 15th annual session Sept. 12, 1883, at 3 p. m., with the church at Lynnville, Jasper Co., Iowa.

The next annual session of the Maine Eastern Christian Conference will be held with the Christian Church at North Newport, commencing on Tuesday, September 25th, at 10 a. m.

The Vermont Western Christian Conference will meet in annual session with the Christian Church at North Hyde Park, Vt., Sept. 6th, at 1 p. m., and holding over the following Sabbath

The New York Southern Christian Conference will meet in its 32d annual session with the First Christian Church of Union Broome County, N. Y., on Thursday before the third Sunday in September, 1883, at 10 a. m.

The next annual of the Northwestern Iowa (Antioch) Christian Conference will be held with the Christian Church at Shiloh, Guthrie County, Iowa, commencing Thursday, September 6, 1883, at 10 a m.

The Northern Kansas and Southern Nebraska Christian Conference will meet in its fifth annual session with the Meredith Christian Church, Cloud County, Kansas, Sept 20th, at 10 a. m.

"First a cough carried me off,
And then a coffin they carried me off in."

This will not be your epitaph if you take your cough and Dr. R. V. Pierce's "Golden Medical Discovery" in time. It is specific for weak lungs, spitting of blood, night-sweats, and the early stages of consumption. By all druggists.

Over one hundred persons at Joliet, Ill., were made seriously ill by eating, at a lawn party Wednesday evening, ice-cream which is believed to have contained poison. None of the victims have died, though several are in a critical condition.

Lord Byron, in reference to a beautiful lady, wrote to a friend—"Lady ——— has been dangerously ill, but now she is *dangerously* well again." American belles, when attacked by any of the ills that flesh is heir to, may be kept *killing* and avoid being killed by taking Dr. R V. Pierce's "Favorite Prescription," which banishes feminine weaknesses, and restores the bloom of health. By all druggists.

Hon. Ginery Twichell, one of the best known of the old school of public men in Massachusetts, died at his residence in Brookline, on Monday, July 23d, after a short illness, in his 72d year.

Dr. Benson's Skin Cure makes the skin white, soft, and smooth. No poisonous drugs in it.

A man named Kirkbride has been arrested in Wheeling for a murder committed seventeen years ago.

"Dr. Benson's Pills cured my daughter of nervous headache." Thos. S. Martin, Pomonkey, Md.

Cadet Hartigan, of the First Class at West Point, has just been dismissed by Secretary Lincoln for hazing a new cadet.

Hay-Fever. My brother Myron and myself were both cured of Catarrh and Hay-Fever last July and August by Ely's Cream Balm. Up to this date, Dec. 28 b, neither have had any return of these troubles. GABRIEL FERRIS, Spencer, N. Y.

Negotiations are in progress between Great Britain and Canada in regard to emigration, which are likely to result favorably.

A full feeling after meals, dyspepsia, heart-burn, and general ill-health relieved by Brown's Iron Bitters.

In spite of the cholera fright people are still going to Europe. Four hundred cabin passengers sailed from New York last Saturday.

SPARTA, TENN.—Dr. W. B. Cummings says: "I am strongly convinced of the efficacy of Brown's Iron Bitters and recommend them.

The body of young Weiser who was lost in the Southern Railway depot wreck in Cincinnati, during the February flood, has at last been recovered.

LEWISVILLE, IND.—Rev. J. S. Cain says: "I used Brown's Iron Bitters for nervous prostration and found it entirely satisfactory."

A field of wheat belonging to the Central Asylum for the Insane, near Columbus, has been threshed, and the yield found to be fifty-four and one third bushels to the acre.

All nervous and blood diseases are invariably cured by the use of *Samaritan Nervine.*

Austin P. Pike, Republican, has been elected U. S. Senator from New Hampshire. The balloting has been in progress for seven weeks. Pike is a lawyer. He has served as a representative in Congress.

New York.

Mrs. Twist, No. 18 Avenue D, says she has been troubled with worms for more than a year, and that she took one bottle of *Dr. C. McLane's Celebrated Vermifuge*, prepared by Fleming Bros., which brought away from her over three hundred worms, big and little. She now believes herself to be entirely free from disease.

Messrs. D. & J. W. Colton, of Winchester, Ind., happened last spring to get some of *Dr. C. McLane's Vermifuge.* After selling a few bottles, the demand became so great for it that their stock was soon exhausted. They state that it has produced the best effect wherever used, and is very popular among the people.

Andrew Downing, of Cranburgh township, Venango county, gave his child one teaspoonful of *Dr. C. McLane's Vermifuge*, and she passed 177 worms. Next morning, on repetition of the dose, she passed 113 more.

Jonathan Houghman, of West Union, Park county, Iowa, writes that that he is unable to supply the demand, as the people in his neighborhood say, after a trial of the others, that none is equal to *Dr. C. McLane's Vermifuge.*

New York.

Mrs. Hardy, 119 Suffolk street, writes us that she has been troubled with worms for some three years, and that she used one vial of *Dr. C. McLane's Vermifuge*, prepared by Fleming Bros., Pittsburgh, Pa., which brought away over fifty large worms. Her usual good health immediately returned.

The Only Genuine

McLane's Vermifuge,

Is the Dr. C. McLane's Vermifuge,

PREPARED BY

FLEMING BROS., Pittsburgh, Pa.

Denominational Works.

History of the Christians. By Summerbell	$2 00
Millard's Life and Writings. By Millard	1 25
Autobiography of O. P. Alderman. By O. P. Alderman	1 25
Plummer's Debates. By Plummer	75
Materialistic Evolution. By Warren Hathaway. Per dozen, $1.00. Single copy	15
Communion Wine, or An Unfermented Cup. By Albert Dunlap	10
Names and Titles of Christ. By Maple	50
Positive Theology. By McKinney. Cloth and Board	50 and 25
Life of Elder M. D. Baker. By J. Ellis	15
Reconciliation. By Iams	25
Life and Labors of W. B. Wellons. By J. W. Wellons	1 50
Family Prayers. By J. W. Wellons	1.25 and 1 85
Memoir of Rev. T. Henry. By Mrs. P. A. Henry	50
Gospel Sermons by Christian Ministers. By A. W. Coan	2 00
Memoirs of Deceased Christian Ministers. By E. W. Humphreys	1 00
Heavenly Recognition. By T. M. McWhinney. Per dozen, $6.00; single copy	65

MISCELLANEOUS.

The Theory of Preaching. By Phelps	2 50
Men and Books. By Phelps	2 00
Homiletic Cyclopedia	3 75
Noble Women of Our Time	1 50
The Faiths of the World	1 50
Thoughts on the Holy Gospel. By Upham	1 25
Cyclopedia of Practical Quotations	5 00
Christian Baptism. By J. G. Fee	75
Life of Christ. By Farrar	$1.60 to 4 00
Frederick W. Robinson's Sermons. By Robinson	1 50
A Hawk in an Eagle's Nest. By Richmond	1 50
Golden Gates. By Mary Hawkins	25
Webster's Unabridged Dictionary	9 50
Commentary on the New Testament. By A.	
The New Record and Minute Book	1 75
A. Livermore. (6 vols.)	7 50
Authorship of the Mosaic Pentateuch. By R. P. Stebbins	1 25
Historical Text Book and Atlas of Bible Geography. By L. Coleman	1 50
Truth and Errors of Orthodoxy. By J. F. Clark	1 25
Steps of Belief. By J. Freeman Clark	1 00
Christian Doctrine of Prayer. By J. F. Clark.	75
The Ten Great Religions. By J. Freeman Clarke	3 00
Proof of Christ's Resurrection from a Lawyer's Stand-point. By Charles R. Morrison	1 00
The Early Days of Christianity. By F W Farrar, D D and F R S. Two volumes, octavo, with notes, appendix, etc., $5.00; a cheaper edition in one volume, with notes, etc	2 00
The Harmony of the Bible with Science. By Samuel Kinns, Ph D, F R A S. 110 illustrations; one volume, large octavo, over 500 pages; extra cloth, beveled, gilt top	3 00

TRACTS.

Christian Principles. By Summerbell: Per dozen	60
The Church of the Living God. By Coan	——
Preach the Word. By F. M. Iams	10
Quadrennial Minutes	$1.50 per dozen, 15
A Sermon preached at the organization of the Christian Church at Springfield, Ohio, by C. J. Jones. Bound, 50 cts. per doz.; without binding, per dozen	25
Peter's Keys. By Rev. H. Beardshear. Per doz.	25

SCHOOLS AND COLLEGES.

—THE—

CHRISTIAN BIBLICAL INSTITUTE

Is located at Stanfordville, Dutchess County, N. Y., convenient of access by the Poughkeepsie & Eastern, Hartford & Boston, Dutchess & Columbia railways.

The site is midway between the stations on the Dutchess & Columbia and the Poughkeepsie & Eastern railways, and one-half mile from each; on a beautiful avenue connecting the two, fronting south on the avenue for 1300 feet.

The accommodations consist of the Institute building, the President's Mansion, the Student's Home, two double dwellings, and all necessary out-buildings, with a farm of sixty acres of land well stocked with fruit. The property has cost about $50,000, and is free from all incumbrance.

It has a library of about 1500 volumes.

Its instruction—contemplating the fitting of students for the Christian ministry, employing two resident and three non-resident professors—is deemed thorough and satisfactory.

Arrangements are made for the board of students at the "Home" at actual cost on the club system.

These advantages (except board) are free to all students who are properly recommended.

For further information address

J. B. WESTON, Pres't.

OXFORD OHIO FEMALE COLLEGE Opens Sept. 19th. Excellent Music and Art Departments. Special advantages in French, German, and Elocution. Address Rev. L. F. WALKER, Oxford, O.

STARKEY SEMINARY,

For 1882-3.

The oldest of the educational institutions of the Christians. Continues to give efficient instruction in its

SEVEN DEPARTMENTS.

Viz; *Preliminary Academic, Academic, Collegiate Preparatory, Commercial, Music, Art,* and *Elocution.*

THE FACULTY

Consists of eight teachers—four males and four females.

TUITION—ROOM RENT.

The rates in these are very moderate, as compared with those of other institutions of a similar grade, averaging for the school year of 39 weeks as follows: Preliminary Academic, $20; Academic, $24; Collegiate Preparatory, $28; Elocution, $26; Commercial, $27; Art, $24; Music (including use of instrument), $39; Room Rent, $10.

CLUB BOARDING.

The expense for board per week does not exceed $1.50, or $60 for the school year.

CALENDAR FOR 1882-83.

The Academic year consists of three terms of thirteen weeks each, with two vacations of one week between the terms.

Fall Term—Opens Monday, September 4th; closes Thursday, November 30th.

Winter Term—Opens Monday, December 11th; closes Thursday, March 8th.

Spring Term—Opens Monday, March 19th; closes Wednesday, June 13th.

For circulars and all desired information address the Principal, O. F. INGOLDSBY, Eddytown, Yates County, New York.

ANTIOCH COLLEGE,

YELLOW SPRINGS, OHIO.

ANTIOCH COLLEGE

was re-opened by its founders September 13, 1882, and is now in successful operation.

LOCATION.

Yellow Springs is situated seventy-five miles north-east of Cincinnati, on the Springfield branch of the Little Miami Railroad (P., C. & St. L.), and is midway between Xenia and Springfield.

EXPENSES, BOARD, ETC.

Students are now boarding in a club at $1.50 per week. Food is good, varied, well cooked, and sufficient—probably the cheapest and best board at any college in America.

Room, with stove and bedstead, is furnished at $3.00 per term; tuition, $10 00 per term. Thus a term of 14 weeks will cost:

Tuition	$10.00
Incidentals	2.50
Room rent	3 00
Board	21.00
	$36.50

The student furnishes his own room and bedding to suit himself.

COURSES OF STUDY.

1. *An English Course*—In which students may perfect themselves in the common branches, and pursue such additional studies as their time will permit.

2. *A Preparatory or High School Course* of three years, in which Latin, Greek, German, and the elements of the Natural Sciences are added to the common English branches.

3. *A Normal Course*—In which, in addition to a thorough review of the common English branches, special instruction will be given in methods of teaching, school management, etc.

4. *A Business Course*—Penmanship, Book keeping, Business Arithmetic, etc.

5. *Classical Course*—Is similar in extent and character to those of the best American colleges.

6. *Scientific Course*—Is of the same grade, length, and general scope as the Classical Course, but differing from it in the omission of Greek and the substitution therefor of additional scientific studies, together with two years in German.

CALENDAR FOR 1883-84

Fall Term begins Sept. 12th and ends Dec. 19th.
Winter Term begins Jan. 2d, ends Mar. 27th.
Spring Term begins April 3d, ends June 18th.
Commencement on Wednesday, June 19th.

Address Rev. D. A. LONG, A. M., Pres't, YELLOW SPRINGS, OHIO.

UNION

Christian College,

Merom, Sullivan County, Indiana.

Location picturesque.
Religious influence unexcelled.
Instruction thorough and practical.
Course of study in each department complete.
Ladies and gentlemen enjoy equal privileges.
Building large, well arranged, comfortably furnished.
Tuition, use of reading room and library free. Incidentals $5 per term.
Boarding in private families, with furnished rooms $3.00; in clubs, about $1.50.
Departments—Academic, Collegiate, Normal, Biblical, Musical, Drawing, Painting.
Each department alive with interest, enthusiasm, activity, spirit of progress.
Fall term of 1883 opens Wednesday, Sept 5.
Address letters on business to Prof. B. F. McHenry; letters of inquiry to Pres. E. Mudge.

Amenia Seminary, for both sexes. $225 per year. Unsurpassed advantages. For circular address Wm. St John, Registrar, Amenia, N Y.

Cook's Collegiate Institute for young ladies. Advantages unsurpassed. GEO. W. COOK, Ph. D., Principal, Poughkeepsie, N. Y.

STEUBENVILLE (O.) FEMALE SEMINARY Beautifully located on the Ohio river with 53 years' successful experience. For full information address REV. A. M. REID, Ph., D., President.

CAYUGA LAKE MILITARY ACADEMY, Aurora, N. Y. MAJ. W. A. FLINT, Principal.

BELLS.

BUCKEYE BELL FOUNDRY
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O

MENEELY BELL FOUNDRY
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals.
MENEELY & CO., WEST TROY, N.Y.

BLYMYER M'F'G CO. BELLS.
Church, School, Fire-alarm, Fine-toned, low-priced, warranted. Catalogue with 1500 testimonials, prices, etc., sent free.
Blymyer Manufacturing Co., Cincinnati, O.

Baltimore Church Bells
Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.

MASON & HAMLIN ORGANS ARE CERTAINLY BEST

Also, *considering quality,* **cheapest.** For **cash, easy payments,** or rented. **ILLUSTRATED CATALOGUES,** of 100 Styles, with net prices, sent free. **The MASON AND HAMLIN Organ and Piano Co.,** 154 Tremont St., Boston; 46 E. 14th St. (Union Square), New York; 149 Wabash Ave., Chicago.

CANCER INSTITUTE.
Established in 1872 for the cure of **Cancer, Tumors, Ulcers, Scrofula,** and **Skin Diseases,** without the use of knife or loss of blood and little pain. For information, circulars and references, address Dr. F. L. POND, Aurora, Kane Co., Ill.

The Great Church LIGHT.
FRINK'S Patent Reflectors give the **Most Powerful,** the **Softest, Cheapest** and the **Best** Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.
I. P. FRINK, 551 Pearl St., N. Y.

OPIUM HABIT EASILY CURED with **DOUBLE CHLORIDE of GOLD.**
Essay Free. *The Morphine User:* 200 pp. $1.00.
LESLIE E. KEELEY, M. D., DWIGHT, ILL.

$5 to $20 per day at home. Samples worth $5 free. Address STINSON & Co., Portland, Me.

Rates of Advertising.

One inch, 12 lines nonpareil, solid, 1 week	$ 50
" " " " 1 month	2 00
" " " " 3 months	5 00

ADDITIONAL RATES.

	3 months.	6 months.	12 months.
One inch,	$5 00	$9 00	$16 00
Two inches,	9 00	16 00	28 00
Three inches,	12 00	20 00	36 00
Four inches,	16 00	28 00	52 00
One fourth column,	20 00	36 00	60 00
One half column,	35 00	70 00	140 00
One column,	70 00	140 00	280 00

Reading Notices, per line, each insertion.....10 cts

WOMANLY WISDOM.

An American Lady Discovers a Secret Which She Reveals for the Benefit of Women.

(*New York World.*)

Several years ago the American public were aroused by the entree upon the stage of a little lady who had been previously but little announced. She was one of an innumerable number of aspirants for public favor and had no instrumentality, aside from her own talents to cause recognition. In spite of this fact however, she quickly achieved a warm place in the heart of the public which she has continued to hold ever since. When it was announced, therefore, that Miss Maude Granger would star the coming season in the play "Her Second Love," written by Mr. John A. Stevens, it was only natural that unusual interest should be manifested not only in theatrical circles, but in other branches of the community. This was specially the case as it was known that Miss Granger had, for the past year, been in exceedingly delicate health, and the determination to star in a strong emotional play was the more surprising. One of the staff of this paper was accordingly deputized to see the popular lady and verify the rumor or announce its incorrectness.

Miss Granger's countenance is familiar to nearly every one in the United States. It is a face once seen never to be forgotten. Features remarkable in their outline and contour are surmounted by a pair of large and deep eyes indicative of the greatest soul power. It is easy to see where Miss Granger obtains the ability to portray characters of the most emotional nature. She possesses within herself the elements of feeling without which no emotion can be conveyed to an audience. The man of news found the lady at her home in this city and was accorded a quiet welcome. It was evident at once that she was in greatly improved health, which the expression and color of her countenance both indicated.

"Is it true, Miss Granger, that you contemplate a starring tour the coming season?"

"Yes, indeed. My season begins in Chicago on the 16th of July. From there I go to San Francisco and then play the remainder of the season through the eastern and western states."

"Are you confident your health will permit such an undertaking?"

A ringing laugh was the first reply to this question, after which she said:

"Certainly. It is true I have been ill for the past two years, but now I am wholly recovered. Few people can have any idea of the strain a conscientious actress undergoes in essaying an emotional part. It is necessary to put one's whole soul into the work in order to rightly portray the character. This necessitates an utter abandonment of one's personality and an assumption of the character portrayed. If this is an emotional part it is necessary to *feel* the same emotions the part is supposed to feel. For more than a year I actually cried each night in certain passages of a part I was playing. The audience considered it art. Probably it was, but those were none the less real tears and the effect was none the less trying upon my health."

"But do you anticipate avoiding this in the future?"

"Not in the least. I expect to have just as great a strain as before but with restored health and a knowledge of how to retain it I do not fear."

"You speak of a 'knowledge of how to retain health.' Will you please explain what you mean by that?"

"You must be aware that women by their very natures are subject to troubles and afflictions unknown to the sterner sex. The name of these troubles is legion, but in whatever form they may come they are weaknesses which interfere with every ambition and hope in life. I believe thousands of noble women are to-day suffering agonies of which even their best friends and relatives know little or nothing, and when I reflect upon it I confess it makes me sad. Now all this misery arises largely from an ignorance of the laws of life or a neglect to carefully observe them. I speak from the depths of a bitter experience in saying this, and I am thankful I know the means of restoration, and how to remain in perfect health."

"Please explain more fully."

"Well, I have found a remedy which seems specially adapted for this very purpose. It is pure and palatable and controls the health and life as, I believe, nothing else will. It is really invaluable and if all the women in America were to use it I am quite sure most of the suffering and many deaths might be avoided."

"What is this wonderful remedy?"

"Warner's Safe Cure."

"And you use it?"

"Constantly."

"And hence believe you will be able to go through the coming season successfully?"

"I am quite certain of it."

"A few questions more, Miss Granger. Will you please give me a list of the parts you have created and the plays you have taken part in since your first appearance in public?"

"I first played for some time with the amateurs in New York and Brooklyn. I then went to the Union Square Theatre for two seasons, after that to the Boston Globe for one season, and then to Booth's Theatre in this city. Next I supported John McCullough and afterward starred in Juliet, Camille Rosalind, etc. Subsequently I created the part of Cicely Blaine in the Galley Slave and also starred in Two Nights in Rome, playing the part of Antonia. The past year I have been playing in the Painter's Wife and the coming season, as I have said, will be devoted to Her Second Love."

As the writer was returning home he fell into a train of musing and wondered if all the women in this land who are suffering could only know Miss Granger's experience and the remarkable results achieved by the pure remedy she used, how much suffering might be avoided and how much happiness secured.

Farm and Household.

Farm.

Shade the Hives.—Shade the new hive from the sun until the hatched brood is in the new comb.

Medical Herbs.—Gather them now whenever the weather is dry, and cure them in the shade. When dried, put them in paper sacks and label them.

Turnip Seed to the Acre.—Sow broadcast one to one and a half pounds to the acre. One ounce will be sufficient for one hundred and fifty feet of drill.

Mulching.—The scattering of partly decayed straw, grass, or young weeds about the stems of young trees set last spring will stimulate their growth and be of especial advantage during a period of drouth.

Care of Horse-Collars.—To prevent galls see that the collars are kept smooth and clean. If any dirt is found sticking like wax to the collar, wash it off with warm soap-suds, rub dry with clean cloths, and then apply neat's foot oil.

New Canes.—Keep the new canes of the raspberries and blackberries well pinched back; in no case let them attain a heighth of more than three feet. Thirty inches would be better. This will cause them to throw out strong side or fruit bearing shoots.

Burn out the Stumps Now.—If burning must be resorted to, dig a hole as large as a tub at and under the windward side, or near as may be, and fill the space with dry wood and chips, and when well on fire cover with inverted sods and soil, leaving a small opening close to the stump to serve as a chimney. A few auger holes bored in the stump at this point, and partly filled with kerosene, will greatly facilitate the burning.

Threshing Timothy Seed.—The best way to get out timothy seed for market is to thresh it with a flail. When separated from the stalk, thresh it again with the flail and pass it very slowly through the fanning mill, so as not to blow over any seed. It may be necessary to sift out the clean seed and to re-thresh the chaff-covered ones.

Household.

To remove paint splashed upon window-panes use hot solution of soda and a soft flannel.

To clean a browned porcelain kettle boil peeled potatoes in it. The porcelain will be rendered nearly as white as when new.

A wet umbrella should be left with the handle downward to drain and dry. It will last much longer when cared for in this manner, as it will dry quickly.

If a shirt-bosom or other article has been scorched ironing, lay it where bright sunshine will fall directly on it. It will take the scorch out completely.

Stoves and iron ware should be heated gradually the first time they are used. Rub the rusty spots on a stove with sandpaper and then with kerosene.

Hang up kitchen utensils as much as possible. It saves trouble when sweeping, and it is convenient to know where to find things when they are wanted in a hurry.

Sponge Pudding—Stir together one cup of sugar, one cup of flour, and one teaspoonful of cream-of-tartar mixed in the flour. Beat three eggs; stir into the sugar; add one half teaspoonful of soda in one tablespoonful of cold water. Bake between twenty and thirty minutes or steam. Eat with cream or sauce.

Liquid glue may be made by dissolving glue in strong, hot vinegar, and adding one fourth as much alcohol and a little alum. This will keep any length of time when placed in a closely stopped bottle, and will mend horn, wood, and mother-of-pearl.

Tapioca Cream.—Soak two tablespoonfuls of tapioca for two hours. When it is nearly soaked enough, boil one quart of milk; drain off what water there may remain on the tapioca, and add the tapioca to the milk, the yolks of three eggs well beaten, and one and a half cups of sugar. Let it boil, stirring it constantly. Beat the whites as stiff as possible, and add four tablespoonfuls of powdered sugar. Pour the tapioca into a dish, and pour over the top the whites of the eggs. Set into the oven to brown slightly.

It is quite certain that, in the older sections of the country, the farmer of the not remote future will look more to the thorough cultivation of a small farm than to the possession of a large tract. The tendency must inevitably be in this direction hereafter. In the South and West there may continue to be many large plantations, but not so here. The good farmer in Ohio will be the one who can produce the most from an acre, and not the one who can acquire the title to the greatest number of acres.

"*Samaritine Nervine* would be cheap at $100 a bottle. It cures fits." J. S. Ewing, Charleston, S. C. Only $1.50 per bottle, Druggists.

CATARRH

To any suffering with Catarrh or Bronchitis who earnestly desire relief, I can furnish a means of Permanent and Positive Cure. A Home Treatment. No charge for consultation by mail. Valuable Treatise Free. Certificates from Doctors, Lawyers, Ministers, Business-men. Address Rev. T. P. CHILDS, Troy, Ohio.

DR. JOHN BULL'S

Smith's Tonic Syrup

FOR THE CURE OF

FEVER and AGUE

Or CHILLS and FEVER.

AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of BULL'S VEGETABLE FAMILY PILLS will be sufficient.

The genuine SMITH'S TONIC SYRUP must have DR. JOHN BULL'S private stamp on each bottle. DR. JOHN BULL only has the right to manufacture and sell the original JOHN J. SMITH'S TONIC SYRUP, of Louisville, Ky. Examine well the label on each bottle. If my private stamp is not on each bottle do not purchase, or you will be deceived.

DR. JOHN BULL,

Manufacturer and Vendor of

SMITH'S TONIC SYRUP,

BULL'S SARSAPARILLA,

BULL'S WORM DESTROYER,

The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY.

SAMARITAN NERVINE

NEVER FAILS.

THE GREAT NERVE CONQUEROR

A SPECIFIC FOR Epilepsy, *Spasms*, Convulsions, *Falling Sickness*, St. Vitus Dance, *Alcoholism*, Opium Eating, *Syphilis*, Scrofula, *Kings Evil*, Ugly Blood Diseases, *Dyspepsia*, Nervousness, *Sick Headache*, Rheumatism, *Nervous Weakness*, Brain Worry, *Blood Sores*, Biliousness, *Costiveness*, Nervous Prostration, *Kidney Troubles and Irregularities*. $1.50.

Sample Testimonials.

"Samaritan Nervine is doing wonders."
Dr. J. O. McLemoin, Alexander City, Ala.

"I feel it my duty to recommend it."
Dr. D. F. Laughlin, Clyde, Kansas.

"It cured where physicians failed."
Rev. J. A. Edie, Beaver, Pa.

☞ Correspondence freely answered. For testimonials and circulars send stamp.

The Dr. S. A. Richmond Med. Co., St. Joseph, Mo, Sold by all Druggists. (17)

CATARRH

HAY-FEVER

ROSE-COLD

A POSITIVE CURE!

ELY'S CREAM BALM.

Hay Fever.

I can recommend Ely's Cream Balm to all Hay Fever sufferers, it being, in my opinion, founded upon experience and a sure cure. I was afflicted with Hay Fever for twenty-five years, and never before found permanent relief. WEBSTER H. HASKINS, Marshfield, Vermont.

CREAM BALM will, when applied by the finger into the nostrils, be absorbed, effectually cleansing the nasal passages of catarrhal virus, causing healthy secretions. It allays inflammation, protects the membranal linings of the head from colds, completely heals the sores and restores the sense of taste and smell. Beneficial results are realized by a few applications. *A thorough treatment will cure.* Unequalled for cold in the head. Agreeable to use. Send for circular. 50 cents a package, by mail or at druggists. ELY BROTHERS, Owego, N. Y.

$72 A WEEK, $12 a day at home easily made. Costly Outfit free. Address TRUE & Co., Augusta, Me.

A Masterly Critique of "Materialistic Evolution." By Rev. Warren Hathaway. Price 15cts. Address C. W. GAROUTTE, Dayton, Ohio.

Communion Wine;

Or, An Unfermented Cup.

BY A. DUNLAP.

Price 10 cts. Address C. W. Garoutte, Dayton, O

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test short weight, alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER Co., 106 Wall-st., N.Y.

CURRENT EVENTS.

—Joseph A Dodge, general manager of the Boston, Concord, and Montreal Rail road, is dead.

—Richard M. Hunt's design for the pedestal of Bartholdi's statue of Liberty has been accepted by the committee.

—The British Canadian Lumber Company's mill and yard at Midland, Ont., burned August 10th, entailing a loss of $100,000.

—Crops in Virginia are suffering from drought, and in some sections corn is burned up. The yield will be far below that of last year.

—The Concord (Mass) Summer School of Philosophy closed August 10th with a lecture by Frank B. Sanborn on "The Vital Philosophy."

—In a saloon brawl at Baltimore, Md., August 10th Bernard McNally drove an ice-pick through James Carr's heart. The murderer was arrested.

—Fire at North Muskegon, Mich., August 11th destroyed the Peninsular Manufacturing Company's factory. Loss, $25,000; insurance, $18,000.

—F. Shaw & Brothers, the tanners, have sued the sheriff of Penobscot County, Me., for $50,000 damages for injuring their business by attachments.

—Near Point Lookout, off Baltimore, August 10th, the steamer William Lawrence and schooner Sarah Lavinia were in collision, the latter immediately sinking. Four persons perished.

—According to Bradstreet there were 168 business failures in the United States the past week, being an increase of 13 over the preceding week, and 73 more than in the corresponding week in 1882.

—The excitement in Indianapolis over the financial troubles of the First National Bank and the Indiana Banking Company was very great last week. The latter bank remained closed all day August 10, but the former opened at 3 o'clock in the afternoon. It is feared, however, that the Indiana Banking Company will not be able to pull through.

—Last reports from the President and his party were dispatched from Camp Rollins, twenty-one miles west of their last camping grounds near Fort Washakie. All the travelers are well, and the President enjoys the trip hugely, acting like a veteran in the saddle. This last stopping place was named "Camp Robertine" as a compliment to the Surrogate, who has distinguished himself by his horsemanship.

Foreign.

—Dr. Robert Moffat, father-in-law of Livingstone, the African explorer, is dead.

—D. W. & A. Dewhurst, cotton spinners at Manchester, have failed for $390,000.

—Hartmann, the Nihilist, is making preparations in London for a Socialist congress.

—No new cases of cholera have appeared among the British soldiers in Egypt, and those in hospital are recovering.

—The anti-Jewish riots have broken out afresh in Ekaterinoslav, Russia, and in the collisions between the military and the populace hundreds have been killed.

—Viennese workmen, who protested against the seizure of their paper, and attempted to make a demonstration August 10th, were dispersed by a large body of police with drawn swords.

—Owing to a report that English doctors were poisoning the natives, an Alexandria mob attempted violence August 10th, and shouted, "Death to the Christians." The riot was soon quelled.

—A meeting to further emigration, over which Earl Shaftesbury presided, the Archbishop of Canterbury being also present, resolved at London August 10th that 200,000 persons should be sent to Canada and the colonies, the state to buy them farms, taking a mortgage for security. It is proposed to send 10,000 families to Canada next spring.

Throat, Bronchial, and Lung Diseases a specialty. Send two stamps for large treatise giving self-treatment. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

JAMES PYLE'S

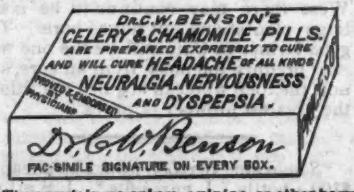
PEARLINE

THE BEST THING KNOWN
FOR
Washing and Bleaching
In Hard or Soft, Hot or Cold Water.

SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of
JAMES PYLE, NEW YORK.

"I wouldn't be without them if they cost $1. a pill. They cured me of neuralgia, of 9 years' standing." Joseph Snyder, Paxtons, Pa., Jan. 30, '80.



They contain no opium, quinine, or other harmful drug, and are highly recommended.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Me.

Employment for Ladies.
The Queen City Suspender Company of Cincinnati are now manufacturing and introducing their new **Stocking Supporters for Ladies and Children**, and their unequaled **Shirt Suspenders for Ladies**, and want reliable lady agents to sell them in every household. Our agents everywhere meet with ready success and make handsome salaries. Write at once for terms and secure exclusive territory. Address
Queen City Suspender Co., Cincinnati, Ohio.
☞ Leading Physicians recommend these Supporters. ☜

D.r HARTER'S

A combination of Protoxide of Iron, Peruvian Bark and Phosphorus in a palatable form. For Debility, Loss of Appetite, Prostration of Vital Powers it is indispensable.

REV. A. I. HOBBS Writes:—After a thorough trial of the IRON TONIC, I take pleasure in stating that I have been greatly benefited by its use. Ministers and Public Speakers will find it of the greatest value where a Tonic is necessary. I recommend it as a reliable remedial agent, possessing undoubted nutritive and restorative properties.
Louisville, Ky., Oct. 2, 1882.

PURIFIES THE BLOOD

REV. J. L. TOWNER, Industry, Ill., says:—"I consider it a most excellent remedy for the debilitated vital forces.

IRON TONIC.

PREPARED BY THE DR. HARTER MEDICINE CO., 213 N. MAIN ST., ST. LOUIS.

PARSONS' PURGATIVE PILLS

MAKE NEW RICH BLOOD

And will completely change the blood in the entire system in three months. Any person who will take ONE PILL EACH NIGHT FROM ONE TO TWELVE WEEKS, may be restored to sound health, if such a thing is possible. For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere, or sent by mail for 25 cents in stamps. Send for pamphlet. I. S. JOHNSON & CO., Boston, Mass.

A sufferer from chronic diarrhœa writes: "I tried various preparations; but even the simplest gruel caused pain at night. Commencing with Ridge's Food, I found full satisfaction to the appetite and it was never attended with the slightest discomfort in digestion. To test its efficacy, the supper was changed a few times, but always with a return of distress in the night."

UNION CENTRAL
Life Insurance Company.

STATE OF OHIO,
INSURANCE DEPARTMENT,
COLUMBUS, April, 2nd, 1883.

I HEREBY CERTIFY, That the Union Central Life Insurance Company, located at Cincinnati, in the State of Ohio, has complied in all respects with the laws of this State relating to such Insurance Companies, and is authorized to transact its appropriate business of LIFE INSURANCE in this State, in accordance with law, until the first day of April, 1884. The condition and business of said Company, on the thirty-first day of December, 1882, is shown by the statement under oath required by Section 284, Revised Statues of Ohio, to be as follows:

Aggregate amount of available Assets	$1,807,318 89
Aggregate amount of Liabilities, (except capital) including re-insurance	1,567,960 28
General surplus on policy-holders' account	229,358 60
Capital Stock	100,000 00
Amount of Income for the year	495,158 02
Amount of Expenditures for the year	379,658 20

IN WITNESS WHEREOF, I have hereunto subscribed my name, and caused the Seal of my office to be affixed, the day and year above written.
(SEAL)
CHARLES H. MOORE, Sup't of Insurance.

—THE—
SINGERS' WELCOME.

For Singing Classes, Choirs, Conventions. (75cts.) L. O. Emerson's newest and best book.

Now Ready. Send on Orders.

MINSTREL SONGS, Old and New. ($2 00.) The sweetest melodies in the world. Plantation, Jubilee, Minstrel Songs.

WAR SONGS (50 cts. paper; 60 cts. boards; 75 cts. cloth.) Patriotic and Memorial Songs, a great variety.

Anthem Books needed in every Choir:

AMERICAN ANTHEM BOOK. ($1.25) By A. N. Johnson.

ANTHEM HARP. ($1.25.) by W. O. Perkins.

EMERSON'S BOOK OF ANTHEMS. ($1.25) By L. O. Emerson.

Good low priced Organ Instructors:

PARLOR ORGAN INSTRUCT'N BOOK. ($1.50.) By A. N. Johnson.

DOLLAR INSTRUCTOR FOR REED ORGAN. By W. H. Clarke.

OLIVER DITSON & CO., Boston.
C. H. DITSON & CO., 867 Broadway, New York.

MUSICAL.

CHURCH & CO.'S
Musical Library.

The Best Music by the Best Writers. Elegantly printed and handsomely bound in cloth.

—YOUTH AND PLEASURE.—
A collection of easy pieces for the Piano.

—HOURS OF SONG.—
A collection of Choice Popular Songs and Choruses with Pianoforte accompaniments.

—THE PIANISTS' PRIDE.—
A valuable collection of Elegant Pieces for the Pianoforte, in great variety and by the best composers.

—THE CONCERT AT HOME.—
For Violin or Flute, and Piano.
A fine collection of Violin or Flute, and Piano Duets, consisting of the latest and best music.

—THE TWO FRIENDS.—
Piano Duets.
Containing Pieces of moderate difficulty.
Price of each of the five volumes above named, only $1 by mail, postpaid.

—THE GUITARIST.—
A superb collection of the very best songs of the day, arranged for the Guitar. Price $1.50 by mail, postpaid.

PUBLISHED BY
JOHN CHURCH & CO.,
NEW YORK OFFICE: No. 5 Union Square. { Cincinnati, Ohio.

THE WAY OF LIFE.

THE NEW SUNDAY SCHOOL SINGING BOOK
For 1883.

EDITED BY W. A. OGDEN.

The name of the book suggests the sentiment of the Hymns throughout, which points us to *The Way of Life* as taught in the Bible.

FIRST—It consists of new songs by authors of established reputation, together with a number of the most popular hymn tunes of the church.

SECOND—Its topics are well chosen, applicable to the Sunday school lessons, and valuable assistants in selecting suitable tunes for the central thought of the lesson.

THIRD—All the hymns are on the highest plane of Christian philanthrophy, and eminently practical for our daily life-work.

FOURTH—The book is also well adapted for Gospel Temperance and Y. M. C. A. Social and Revival meetings.

FIFTH—All the melodies are arranged within the compass of children's voices, and the parts are nicely harmonized. Special attention has been given to phrasing, so that the voice breathes out the melodies naturally, with grace and ease.

SIXTH—The book is printed on copper faced plates, with large clear type, and the quality of the paper is a handsome finished toned book paper, and contains the usual number of pages, 160.

SEVENTH—The great sale in this country of Mr. Ogden's former works,—New Silver Song, Crown of Life, New Joy Bells, etc.,—coupled with the fact that the two former books are *the only American Sunday-school singing books* ever republished in Europe, and sung with universal applause, distinguishes Mr. Ogden as an author of remarkable ability, and places him at the front of all writers of Sunday school song. Don't fail to have your superintendent examine a copy.

Price to Sunday-schools, $30 per hundred; $3 60 per dozen; single copy, 35c.

One sample copy mailed on receipt of 35 cents. Postage stamps will answer.

CHRISTIAN PUBLISHING HOUSE,
C. W. GAROUTTE, Agent, - - DAYTON, OHIO.

Communion Wine;
Or, An Unfermented Cup.
BY A. DUNLAP.
Price 10 cts. Address C. W. Garoutte, Dayton, O